Reflections and Maxims

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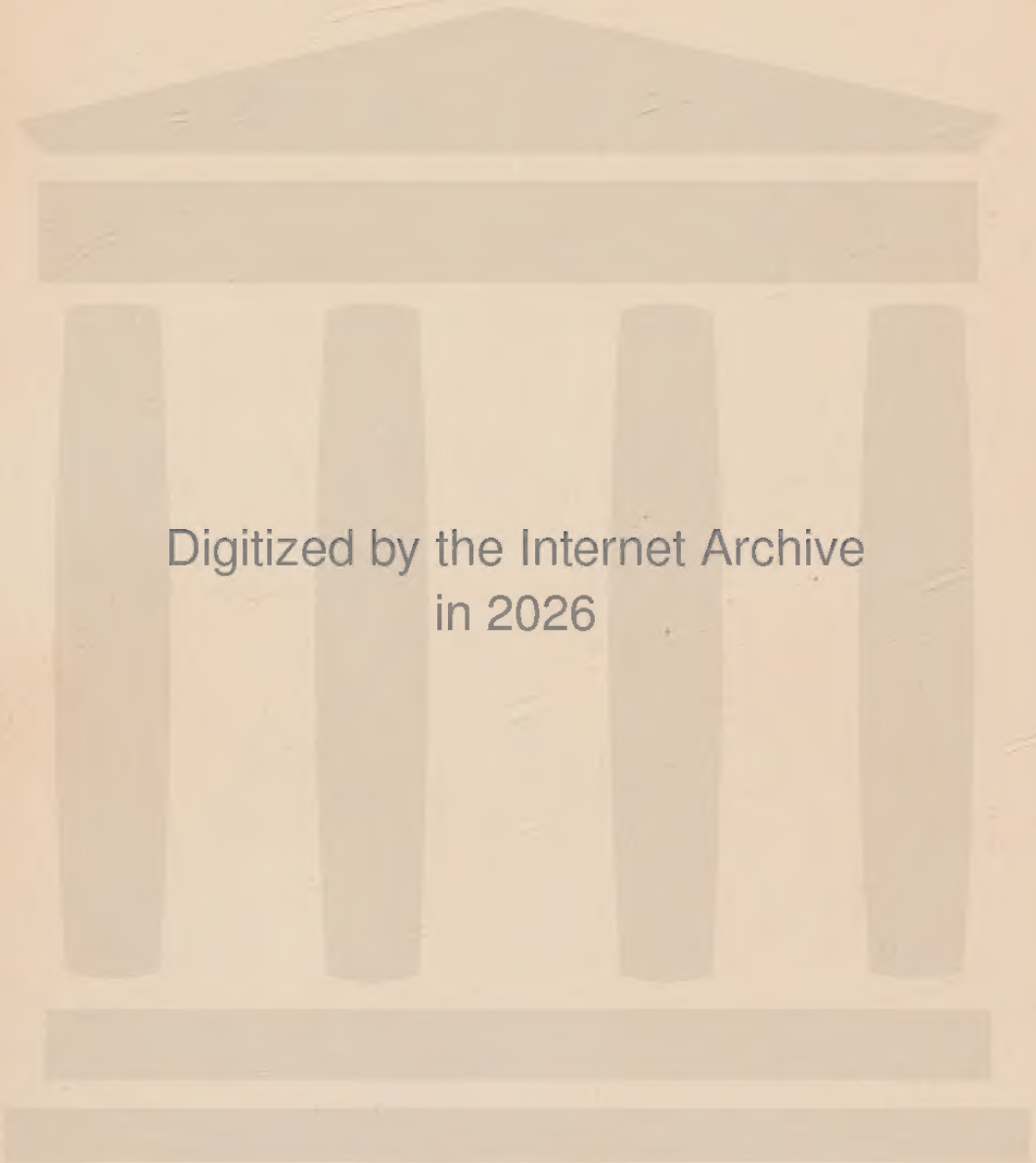

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FRUITS OF SOLITUDE

IN

REFLECTIONS AND MAXIMS

RELATING TO THE

CONDUCT OF HUMAN LIFE.

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Pacific School of Religion
Berkeley, Calif.

BY WILLIAM PENN.

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XW
P38

THE explanatory remarks which it is thought proper should precede this edition of the accompanying volume, are taken, with a few omissions, from the Introduction to an edition of the same work, published by John E. Southall, of Newport, England, in 1886.

INTRODUCTION.

The "Fruits of Solitude," which form the matter of the following pages, were the work of a man of ripe experience in the world, and the product of a mind characterized by honesty and ingenuousness. The author, William Penn, was a busy man—one of those busy men, whose labors leave the world substantially benefitted by their presence in it, and the *Solitude* which gave to the nation this, and three or four other treatises, was occasioned thus,—

During the reign of James II, Penn's frequent attendance at the Court of that monarch, whose favor he sought to gain on behalf of his persecuted Friends and others, rendered him an object of suspicion to some who watched with jealousy the fact, that under cover of increased freedom of conscience, and with the connivance of the King, the Papists were gradually rising into greater power and

influence than they had participated in for a century, and who were ready to misinterpret an intimacy which sprang in part from the King fulfilling the request of Admiral Penn on his death bed in 1670, that he (then Duke of York) would protect his son from the troubles to which his religious persuasion exposed him.

There is little doubt that after the Duke became King he was more ready to give this assistance, from his being himself, in principle, a Dissenter from the Established Religion of the Realm.

After the accession of the Prince of Orange to the English throne, William Penn, being basely accused of secret plotting to restore the late King, judged it best, after a short detention in prison, to remain sequestered in or near London, rather than fulfil his design of returning to his infant colony of Pennsylvania, and possibly incur the imputation of fleeing from conscious guilt. While in this voluntary retirement he employed his pen for two or three years, for the benefit of his own religious society and the world at large.

We may regard as commonplace many of his sentences, and the style at times appears a little rugged, although a few archaisms have been dropped here for more modern expressions. There is, nevertheless, a terseness, a pointedness and a manliness about the whole, which has made the work valuable to plain people, who are satisfied to be seasonably reminded of their duty, and the evils which most obstruct the happiness of mankind.

The main portion of the work, it will be seen, consists of appeals to such a sense of morality as is more or less common to all men, (by morality I mean the duty of man towards his fellow man), and to such views of religion as would be acquiesced in by numbers of almost all denominations of professing Christians.

With some slight omission or alterations, this is a reproduction of the edition appearing in Penn's folio works, 1726. There had been several editions even then, and it has been repeatedly reprinted since.

PREFACE.

READER, this enchiridion, I present thee with, is the fruit of solitude: a school few care to learn in, though none instructs us better. Some parts of it are the result of serious reflection; others the flashings of lucid intervals; written for private satisfaction, and now published for a help to human conduct.

The author blesseth God for his retirement, and kisses that gentle hand

which led him into it; for though it should prove barren to the world, it can never do so to him.

He has now had some time he could call his own, a property he was never so much master of before; in which he has taken a view of himself and the world; and observed wherein he hath hit and missed the mark; what might have been done, what mended, and what avoided, in his human conduct, together with the omissions and excesses of others, as well societies and governments, as private families and persons. And he verily thinks, were he to live over his life again, he could not only, with God's grace, serve him, but his neighbor and himself, better than he hath done, and have seven

years of his time to spare. And yet, perhaps, he hath not been the worst or the idlest man in the world; nor is he the oldest. And this is the rather said, that it might quicken thee, reader, to lose none of the time that is yet thine.

There is nothing of which we are apt to be so lavish as of time, and about which we ought to be more solicitous; since without it we can do nothing in this world. Time is what we want most, but what, alas! we use worst; and for which God will certainly most strictly reckon with us, when time shall be no more.

It is of that moment to us in reference to both worlds, that I can hardly wish any man better, than that he would seriously consider what he does

with his time; how and to what end he employs it; and what returns he makes to God, his neighbor, and himself for it. Will he never have a ledger for this; this, the greatest wisdom and work of life?

To come but once into the world, and trifle away our true enjoyment of it, and of ourselves in it, is lamentable indeed. This one reflection would yield a thinking person great instruction. And, since nothing below man can so think, man, in being thoughtless, must needs fall below himself. And that, to be sure, such do, as are unconcerned in the use of their most precious time.

This is but too evident, if we will allow ourselves to consider, that there

is hardly any thing we take by the right end, or improve to its just advantage.

We understand little of the works of God, either in nature or grace. We pursue false knowledge, and mistake education extremely. We are violent in our affections, confused and immethodical in our whole life; making that a burthen, which was given for a blessing, and so of little comfort to ourselves or others; misapprehending the true notion of happiness, and so missing of the right use of life, and way of happy living.

And until we are persuaded to stop, and step a little aside, out of the noisy crowd and incumbering hurry of the world, and calmly take a prospect of

things, it will be impossible we should be able to make a right judgment of ourselves, or know our own misery. But after we have made the just reckonings which retirement will help us to, we shall begin to think the world in great measure mad, and that we have been in a sort of Bedlam all this while.

Reader, whether young or old, think it not too soon or too late to turn over the leaves of thy past life: and be sure to fold down where any passage of it may affect thee: and bestow thy remainder of time, to correct those faults in thy future conduct, be it in relation to this or the next life. What thou wouldst do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like occasions.

Our resolutions seem to be vigorous, as often as we reflect upon our past errors; but, alas! they are apt to flag again upon fresh temptations to the same things.

The author does not pretend to deliver thee an exact piece; his business not being ostentation, but charity. It is miscellaneous in the matter of it, and by no means artificial in the composure. But it contains hints, that may serve thee for texts to preach to thyself upon, and which comprehend much of the course of human life: since whether thou art parent or child, prince or subject, master or servant, single or married, public or private, mean or honorable, rich or poor, prosperous or improsperous, in peace or

controversy, in business or solitude; whatever be thy inclination or aversion, practice or duty, thou wilt find something not unsuitably said for thy direction and advantage. Accept and improve what deserves thy notice; the rest excuse, and place to account of good-will to thee and the whole creation of God.

FRUITS OF SOLITUDE,

IN

REFLECTIONS

AND MAXIMS.

PART I.

Ignorance.

1. It is admirable to consider how many millions of people come into and go out of the world, ignorant of themselves, and of the world they have lived in.

2. If one went to see Windsor-Castle, or Hampton-Court, it would be strange not to observe and remember the situation, the building, the gardens, fountains, etc., that make up the beauty and pleasure of such a seat. And yet

few people know themselves: no, not their own bodies, the houses of their minds, the most curious structure of the world; a living, walking tabernacle; nor the world of which it was made, and out of which it is fed; which would be so much our benefit, as well as our pleasure, to know. We cannot doubt of this when we are told that the "invisible things of God are brought to light by the things that are seen;" and consequently we read our duty in them, as often as we look upon them, to Him that is the great and wise Author of them, if we look as we should do.

3. The world is certainly a great and stately volume of natural things, and may be not improperly styled the hieroglyphics of a better; but, alas, how very few leaves of it do we seriously turn over! This ought to be the

subject of the education of our youth; who, at twenty, when they should be fit for business, know little or nothing of it.

Education.

4. We are in pain to make them scholars, but not men; to talk, rather than to know; which is true canting.

5. The first thing obvious to children is what is sensible; and that we make no part of their rudiments.

6. We press their memory too soon, and puzzle, strain, and load them with words and rules to know grammar and rhetoric, and a strange tongue or two, that it is ten to one may never be useful to them; leaving their natural genius to mechanical, and physical or natural knowledge uncultivated and neglected; which would be of exceeding use and pleasure to them through the whole course of their lives.

7. To be sure, languages are not to be despised or neglected; but, things are still to be preferred.

8. Children had rather be making of tools and instruments of play; shaping, drawing, framing, and building, etc., than getting some rules of propriety of speech by heart: and those also would follow with more judgment, and less trouble and time.

9. It were happy if we studied nature more in natural things; and acted according to nature: whose rules are few, plain, and most reasonable.

10. Let us begin where she begins, go her pace, and close always where she ends, and we cannot miss of being good naturalists.

11. The creation would not be longer a riddle to us. The heavens, earth, and waters, with their respective, various, and numerous inhabitants, their

productions, natures, seasons, sympathies, and antipathies, their use, benefit, and pleasure, would be better understood by us; and an eternal wisdom, power, majesty, and goodness, very conspicuous to us, through those sensible and passing forms: the world wearing the mark of its Maker, whose stamp is everywhere visible, and the characters very legible to the children of wisdom.

12. And it would go a great way to caution and direct people in their use of the world, that they were better studied and known in the creation of it.

13. For how could men find the confidence to abuse it, while they should see the great Creator stare them in the face, in all and every part thereof.

14. Their ignorance makes them insensible; and to that insensibility may be ascribed their hard usage of several

parts of this noble creation: that has the stamp and voice of a Deity everywhere, and in everything, to the observing.

15. It is pity therefore that books have not been composed for youth, by some curious and careful naturalists, and also mechanics, in the Latin tongue, to be used in schools, that they might learn things with words: things obvious and familiar to them, and which would make the tongue easier to be obtained by them.

16. Many able gardeners and husbandmen are ignorant of the reason of their calling; as most artificers are of the reason of their own rules that govern their excellent workmanship. But a naturalist and mechanic of this sort is master of the reason of both; and might be of the practice too, if his industry kept pace with his specula-

tion: which were very commendable; and without which he cannot be said to be a complete naturalist or mechanic.

17. Finally, if man be the index or epitome of the world, as philosophers tell us, we have only to read ourselves well, to be learned in it. But because there is nothing we less regard than the characters of the Power that made us, which are so clearly written upon us, and the world he has given us, and can best tell us what we are and should be, we are even strangers to our own genius: the glass in which we should see that true, instructing, and agreeable variety, which is to be observed in nature, to the admiration of that wisdom, and adoration of that power, which made us all.

Pride.

18. And yet we are very apt to be

full of ourselves, instead of Him that made what we so much value; and but for whom we can have no reason to value ourselves. For we have nothing that we can call our own; no, not ourselves: for we are all but tenants, and at will too, of the great Lord of ourselves, and the rest of this great farm, the world that we live upon.

19. But, methinks, we cannot answer it to ourselves, as well as our Maker, that we should live and die ignorant of ourselves, and thereby of him, and the obligations we are under to him for ourselves.

20. If the worth of a gift sets the obligation, and directs the return of the party that receives it, he that is ignorant of it, will be at a loss to value it, and the giver for it.

21. Here is man in his ignorance of himself: he knows not how to estimate

his Creator, because he knows not how to value his creation. If we consider his make, and lovely compositure, the several stories of his wonderful structure, his divers members, their order, function, and dependency; the instruments of food, the vessels of digestion, the several transmutations it passes, and how nourishment is carried and diffused throughout the whole body, by most intricate and imperceptible passages; how the animal spirit is thereby refreshed, and, with an unspeakable dexterity and motion, sets all parts at work to feed themselves; and, last of all, how the rational soul is seated in the animal, as its proper house, as is the animal in the body; I say, if this rare fabric alone were but considered by us, with all the rest by which it is fed and comforted, surely man would have a more reverent sense of the power, wis-

dom, and goodness of God, and of that duty he owes to him for it. But if he would be acquainted with his own soul, its noble faculties, its union with the body, its nature and end, and the providences by which the whole frame of humanity is preserved, he would admire and adore his good and great God. But man is become a strange contradiction to himself; but it is of himself; not being by constitution, but corruption, such.

22. He would have others obey him, even his own kind; but he will not obey God, that is so much above him, and who made him.

23. He will lose none of his authority; no, not bate an ace of it. He is humorsome to his wife, beats his children, is angry with his servants, strict with his neighbors, revenges all affronts to the extremity; but, alas! for-

gets all the while that he is the man; and is more in arrear to God that is so very patient with him, than they are to him, with whom he is so strict and impatient.

24. He is curious to wash, dress, and perfume his body, but careless of his soul; the one shall have many hours, the other not so many minutes; this shall have three or four new suits a year, but that must wear its old clothes still.

25. If he be to receive or see a great man, how nice and anxious is he that all things be in order; and with what respect and address does he approach and make his court! But to God, how dry and formal, and constrained in his devotion!

26. In his prayers he says, "Thy will be done;" but means his own; at least acts so.

27. It is too frequent to begin with God and end with the world. But he is the good man's beginning and end, his Alpha and Omega.

Luxury.

28. Such is now become our delicacy, that we will not eat ordinary meat, nor drink small, palled liquor; we must have the best, and the best-cooked for our bodies, while our souls feed on empty or corrupted things.

29. In short, man is spending all upon a bare house, and hath little or no furniture within to recommend it; which is preferring the cabinet to the jewel, a lease of seven years before an inheritance. So absurd a thing is man, after all his proud pretences to wit and understanding.

Inconsideration.

30. The want of due consideration is the cause of all the unhappiness man brings upon himself. For his second thoughts rarely agree with the first; which pass not without a considerable retrenchment or correction. And yet that sensible warning is, too frequently, not precaution enough for his future conduct.

31. Well may we say, "Our infelicity is of ourselves;" since there is nothing we do that we should not do, but we know it and yet do it.

Disappointment and Resignation.

32. For disappointments, that come not by our own folly, they are the trials or corrections of heaven: and it is our own fault, if they prove not our advantage.

33. To repine at them does not mend

the matter: it is only to grumble at our Creator. But to see the hand of God in them with an humble submission to his will, is the way to turn our water into wine, and engage the greatest love and mercy on our side.

34. We must needs disorder ourselves, if we only look at our losses. But if we consider how little we deserve what is left, our passion will cool, and our murmurs will turn into thankfulness.

35. If our hairs fall not to the ground, less do we, or our substance, without God's providence.

36. Nor can we fall below the arms of God, how low soever it be we fall.

37. For though our Saviour's passion is over, his compassion is not. That never fails his humble, sincere disciples. In him they find more than all that they lose in the world.

Murmuring.

38. Is it reasonable to take it ill, that anybody desires of us that which is their own? All we have is the Almighty's: and shall not God have his own when he calls for it?

39. Discontentedness is not only in such a case ingratitude, but injustice; for we are both unthankful for the time we had it, and not honest enough to restore it if we could keep it.

40. But it is hard for us to look on things in such a glass, and at such a distance from this low world; and yet it is our duty, and would be our wisdom and our glory to do so.

Censoriousness.

41. We are apt to be very pert at censuring others, where we will not endure advice ourselves. And nothing shows our weakness more than to be so

sharp-sighted at spying other men's faults, and so purblind about our own.

42. When the actions of a neighbor are upon the stage, we can have all our wits about us, are so quick and critical we can split a hair, and find out every failure and infirmity; but are without feeling, or have but very little sense of our own.

43. Much of this comes from ill nature, as well as from an inordinate value of ourselves: for we love rambling better than home, and blaming the unhappy, rather than covering and relieving them.

44. In such occasions some show their malice, and are witty upon misfortunes; others their justice, they can reflect apace; but few or none their charity, especially if it be about money matters.

45. You shall see an old miser come

forth with a set gravity, and so much severity against the distressed, to excuse his purse, that he will, ere he has done, put it out of all question that riches is righteousness with him. "This," says he, "is the fruit of your prodigality (as if, poor man, covetousness were no fault), or of your projects, or grasping after a great trade," while he himself would have done the same thing, but that he had not the courage to venture so much ready money out of his own trusty hands, though it had been to have brought him back the Indies in return. But the proverb is just, "Vice should not correct sin."

46. They have a right to censure, that have a heart to help: the rest is cruelty, not justice.

Bounds of Charity.

47. Lend not beyond thy ability, nor

refuse to lend out of thy ability: especially when it will help others more than it can hurt thee.

48. If thy debtor be honest and capable, thou hast thy money again, if not with increase, with praise. If he prove insolvent, do not ruin him to get that which it will not ruin thee to lose: for thou art but a steward, and another is thy owner, master, and judge.

49. The more merciful acts thou dost, the more mercy thou wilt receive: and if with a charitable employment of thy temporal riches, thou gainest eternal treasure, thy purchase is infinite: thou wilt have found the art of multiplying indeed.

Frugality or Bounty.

50. Frugality is good, if liberality be joined with it. The first is leaving off superfluous expenses; the last be-

stowing them to the benefit of others that need. The first without the last begins covetousness; the last without the first begins prodigality. Both together make an excellent temper. Happy the place where that is found.

51. Were it universal, we should be cured of two extremes, want and excess; and the one would supply the other, and so bring both nearer to a mean; the just degree of earthly happiness.

52. It is a reproach to religion and government, to suffer so much poverty and excess.

53. Were the superfluities of a nation valued, and made a perpetual tax or benevolence, there would be more almshouses than poor, schools than scholars, and enough to spare for government besides.

54. Hospitality is good, if the poorer

sort are the subjects of our bounty; else too near a superfluity.

Discipline

55. If thou wouldst be happy and easy in thy family, above all things observe discipline.

56. Every one in it should know their duty; and there should be a time and place for everything; and, whatever else is done or omitted, be sure to begin and end with God.

Industry.

57. Love labor: for if thou dost not want it for food, thou mayst for physic. It is wholesome for thy body, and good for thy mind. It prevents the fruits of idleness, which many times comes of nothing to do, and leads too many to do what is worse than nothing.

58. A garden, an elaboratory, a work-

house, improvements, and breeding, are pleasant and profitable diversions to the idle and ingenious; for here they miss ill company, and converse with nature and art; whose varieties are equally grateful and instructing, and preserve a good constitution of body and mind.

Temperance.

59. To this a spare diet contributes much. Eat therefore to live, and do not live to eat. That is like a man, but this below a beast.

60. Have wholesome, but not costly food: and be rather cleanly than dainty in ordering it.

61. The receipts of cookery are swelled to a volume, but a good stomach excels them all: to which nothing contributes more than industry and temperance.

62. It is a cruel folly to offer up to ostentation so many lives of creatures, as make up the state of our treats; as it is a prodigal one to spend more in sauce than in meat.

63. The proverb says, "That enough is as good as a feast;" but it is certainly better, if superfluity be a fault, which never fails to be at festivals.

64. If thou rise with an appetite, thou art sure never to sit down without one.

65. Rarely drink but when thou art dry; nor then, between meals, if it can be avoided.

66. The smaller the drink, the clearer the head, and the cooler the blood: which are great benefits in temper and business.

67. Strong liquors are good at some times, and in small proportions: being

better for physic than food; for cordials, than common use.

68. The most common things are the most useful: which shows both the wisdom and goodness of the great Lord of the family of the world.

69. What, therefore, he has made rare, do not thou use too commonly: lest thou shouldst invert the use and order of things, become wanton and voluptuous, and thy blessings prove a curse.

70. "Let nothing be lost," said our Saviour; but that is lost that is misused.

71. Neither urge another to that thou wouldst be unwilling to do thyself; nor do thyself what looks to thee unseemly, and intemperate in another.

72. All excess is ill; but drunkenness is of the worst sort. It spoils health, dismounts the mind, and unmans men. It reveals secrets, is quarrelsome, las-

civious, impudent, dangerous, and mad. In fine, he that is drunk is not a man: because he is so long void of reason, that distinguishes a man from a beast.

Apparel.

73. Excess in apparel is another costly folly. The very trimming of the vain world would clothe all the naked one.

74. Choose thy clothes by thine own eyes, not another's. The more plain and simple they are, the better; neither unshapely, nor fantastical; and for use and decency, and not for pride.

75. If thou art clean and warm, it is sufficient; for more doth but rob the poor, and please the wanton.

76. It is said of the true church, "The King's daughter is all glorious within." Let our care, therefore, be of our minds, more than of our bodies, if we would be of her communion.

77. We are told with truth, "That meekness and modesty are the rich and charming attire of the soul:" and the plainer the dress, the more distinctly, and with greater lustre, their beauty shines.

78. It is great pity such beauties are so rare, and those of Jezebel's forehead are so common: whose dresses are incentives to lust; but bars, instead of motives, to love or virtue.

Right Marriage.

79. Never marry but for love; but see that thou lovest what is lovely.

80. If love be not thy chiefest motive, thou wilt soon grow weary of a married state, and stray from thy promise, to search out thy pleasures in forbidden places.

81. Let not enjoyment lessen, but augment, affection: it being the basest

of passions to like when we have not, what we slight when we possess.

82. It is the difference betwixt lust and love, that this is fixed, that volatile. Love grows, lust wastes, by enjoyment: and the reason is, that one springs from an union of souls, and the other springs from an union of sense.

83. They have diverse originals, and so are of different families: that inward and deep, this superficial; this transient, and that permanent.

84. They that marry for money, cannot have the true satisfaction of marriage; the requisite means being wanting.

85. Men are generally more careful of the breed of their horses and dogs, than of their children.

86. Those must be of the best sort, for shape, strength, courage, and good con-

ditions; but as for these, their own posterity, money shall answer all things. With such, it makes the crooked straight, sets squint-eyes right, cures madness, covers folly, changes ill conditions, mends the skin, gives a sweet breath, repairs honors, makes young, works wonders.

87. O how sordid is man grown! man, the noblest creature of the world, as a God on earth, and the image of him that made it; thus to mistake earth for heaven, and worship gold for God!

Avarice.

88. Covetousness is the greatest of monsters, as well as the root of all evil. I have once seen the man that died to save charges! "What! Give ten shillings to a doctor, and have an apothecary's bill besides, that may come to I know not what!" No, not he: valuing

life less than twenty shillings. But, indeed, such a man could not, well, set too low a price upon himself; who, though he lived up to the chin in bags, had rather die, than find in his heart to open one of them, to help to save his life.

89. Such a man is "felo de se,"* and deserves not Christian burial.

90. He is a common nuisance, a weir across the stream that stops the current, an obstruction, to be removed by a purge of the law. The only gratification he gives his neighbors, is to let them see that he himself is as little the better for what he has, as they are. For he always looks like Lent; a sort of Lay-Minim. In some sense he may be compared to Pharaoh's lean kine; for all that he has, does him no good. He commonly wears his clothes till they leave him, or that nobody else can

*In law, one who commits felony by suicide.

wear them. He affects to be thought poor, to escape robbery and taxes; and by looking as if he wanted an alms, excuses himself from giving any. He ever goes late to markets, to cover buying the worst; but does it because that is cheapest. He lives of the offal. His life were an insupportable punishment to any temper but his own; and no greater torment to him on earth, than to live as other men do. But the misery of his pleasure is, that he is never satisfied with getting, and always in fear of losing what he cannot use.

91. How vilely he has lost himself, that becomes a slave to his servant, and exalts him to the dignity of his Maker; gold is the God, the wife, the friend, of the money-monger of the world. But in

Marriage

92. Do thou be wise: prefer the per-

son before money, virtue before beauty, the mind before the body: then thou hast a wife, a friend, a companion, a second self, one that bears an equal share with thee, in all thy toils and troubles.

93. Choose one that measures her satisfaction, safety, and danger, by thine; and of whom thou art sure, as of thy secretest thoughts: a friend as well as a wife; which, indeed, a wife implies; for she is but half a wife that is not, or is not capable of being such a friend.

94. Sexes make no difference; since in souls there is none: and they are the subjects of friendship.

95. He that minds a body and not a soul, has not the better part of that relation; and will consequently want the noblest comfort of a married life.

96. The satisfaction of our senses is low, short, and transient; but the mind

gives a more raised and extended pleasure, and is capable of a happiness founded upon reason; not bounded and limited by the circumstances that bodies are confined to.

97. Here it is we ought to search out our pleasure, where the field is large, and full of variety, and of an enduring nature: sickness, poverty, or disgrace, being not able to shake it; because it is not under the moving influences of worldly contingencies.

98. The satisfaction of those that do so is in well-doing, and in the assurance they have of a future reward; that they are best loved of those they love most; and that they enjoy and value the liberty of their minds above that of their bodies: having the whole creation for their prospect; the most noble and wonderful works and providences of God, the histories of the ancients,

and in them the actions and examples of the virtuous, and lastly, themselves, their affairs, and family, to exercise their minds and friendship upon.

99. Nothing can be more entire and without reserve; nothing more zealous, affectionate, and sincere; nothing more contented and constant, than such a couple; nor no greater temporal felicity than to be one of them.

100. Between a man and his wife, nothing ought to rule but love. Authority is for children and servants; yet not without sweetness.

101. As love ought to bring them together, so it is the best way to keep them well together.

102. Wherefore use her not as a servant, whom thou wouldst, perhaps, have served seven years to have obtained.

103. A husband and wife that love and value one another, show their chil-

dren and servants that they should do so too. Others visibly lose their authority in their families by their contempt of one another; and teach their children to be unnatural by their own examples.

104. It is a general fault, not to be more careful to preserve nature in children; who, at least in the second descent, hardly have a feeling of their relation: which must be an unpleasant reflection to affectionate parents.

105. Frequent visits, presents, intimate correspondence, and intermarriages within allowed bounds, are means of keeping up the concern and affection that nature requires from relations.

Friendship.

106. Friendship is the next pleasure we may hope for: and where we find it not at home, or have no home to find

it in, we may seek it abroad. It is an union of spirits, a marriage of hearts, and the bond thereof virtue.

107. There can be no friendship where there is no freedom. Friendship loves a free air, and will not be penned up in straight and narrow inclosures. It will speak freely, and act so too; and take nothing ill, where no ill is meant; nay, where it is, it will easily forgive and forget too, upon small acknowledgments.

108. Friends are true twins in soul; they sympathize in everything, and have the same love and aversion.

109. One is not happy without the other; nor can either of them be miserable alone. As if they could change bodies, they take their turns in pain as well as in pleasure; relieving one another in their most adverse conditions.

110. What one enjoys, the other can-

not want. Like the primitive Christians, they have all things in common, and no property, but in one another.

Qualities of a Friend.

111. A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

112. These being the qualities of a friend, we are to find them before we choose one.

113. The covetous, the angry, the proud, the jealous, the talkative, cannot but make ill friends, as well as false.

114. In short, choose a friend as thou dost a wife, till death separate you.

115. Yet be not a friend beyond the altar, but let virtue bound thy friendship; else it is not friendship, but an evil confederacy.

116. If my brother, or kinsman, will be my friend, I ought to prefer him before a stranger; or I show little duty or nature to my parents.

117. And as we ought to prefer our kindred in point of affection, so too in point of charity, if equally needing and deserving.

Caution and Conduct.

118. Be not easily acquainted; lest, finding reason to cool, thou makest an enemy instead of a good neighbor.

119. Be reserved, but not sour; grave, but not formal; bold, but not rash; humble, but not servile; patient, not insensible; constant, not obstinate; cheerful, not light; rather sweet, than familiar; familiar, than intimate; and intimate with very few, and upon very good grounds.

120. Return the civilities thou receivest, and be ever grateful for favors.

Reparation.

121. If thou hast done an injury to another, rather own it than defend it. One way thou gainest forgiveness; the other, thou doublest the wrong and reckoning.

122. Some oppose honor to submission; but it can be no honor to maintain what it is dishonorable to do.

123. To confess a fault that is none, out of fear, is indeed mean; but not to be afraid of standing in one is brutish.

124. We should make more haste to right our neighbor, than we do to wrong him; and instead of being vindictive, we should leave him to judge of his own satisfaction.

125. True honor will pay treble damages rather than justify one wrong by another.

126. In such controversies, it is but

too common for some to say, "Both are to blame," to excuse their own unconcernedness, which is a base neutrality. Others will cry, "They are both alike;" thereby involving the injured with the guilty, to mince the matter for the faulty, or cover their own injustice to the wronged party.

127. Fear and gain are great perverters of mankind; and where either prevails, the judgment is violated.

Rules of Conversation.

128. Avoid company, where it is not profitable or necessary: and in those occasions, speak little, and last.

129. Silence is wisdom where speaking is folly, and always safe.

130. Some are so foolish, as to interrupt and anticipate those that speak, instead of hearing and thinking before they answer; which is uncivil, as well as silly.

131. If thou thinkest twice before thou speakest once, thou wilt speak twice the better for it.

132. Better say nothing, than not to the purpose. And to speak pertinently, consider both what is fit, and when it is fit, to speak.

133. In all debates, let truth be thy aim; not victory, or an unjust interest; and endeavor to gain, rather than to expose, thy antagonist.

134. Give no advantage in argument, nor lose any that is offered. This is a benefit which arises from temper.

135. Do not use thyself to dispute against thine own judgment, to show wit; lest it prepare thee to be too indifferent about what is right; nor against another man, to vex him, or for mere trial of skill; since to inform, or to be informed, ought to be the end of all conferences.

136. Men are too apt to be more concerned for their credit, than for the cause.

Eloquence.

137. There is a truth and beauty in rhetoric; but it oftener serves ill turns than good ones.

138. Elegancy is a good mien and address given to matter, be it by proper, or by figurative speech; where the words are apt, and allusions very natural, certainly it has a moving grace; but it is too artificial for simplicity, and oftentimes for truth. The danger is, lest it delude the weak; who, in such cases, may mistake the handmaid for the mistress, if not error for truth.

139. It is certain, truth is least indebted to it, because she has least need of it, and least uses it.

140. But it is a reprovable delicacy

in them that despise truth in plain clothes.

141. Such luxuriants have but false appetites; like those gluttons, that by sauce force them, where they have no stomach, and sacrifice to their palate, not their health: which cannot be without great vanity, nor that without some sin.

Temper.

142. Nothing does reason more right, than the coolness of those that offer it; for truth often suffers more by the heat of its defenders, than from the arguments of its opposers.

143. Zeal ever follows an appearance of truth, and the assured are too apt to be warm; but it is their weak side in argument; zeal being better shown against sin, than persons, or their mistakes.

Truth.

144. Where thou art obliged to speak, be sure to speak the truth; for equivocation is half-way to lying, as lying the whole way to hell.

Justice.

145. Believe nothing against another, but upon good authority: nor report what may hurt another, unless it be a greater hurt to others to conceal it.

Secrecy.

146. It is wise not to seek a secret; and honest not to reveal one.

147. Only trust thyself, and another shall not betray thee.

148. Openness has the mischief, though not the malice of treachery.

Complacency.

149. Never assent merely to please

others; for that is, besides flattery, oftentimes untruth, and discovers a mind liable to be servile and base: nor contradict to vex others; for that shows an ill temper, and provokes, but profits nobody.

Shifts.

150. Do not accuse others to excuse thyself; for that is neither generous nor just. But let sincerity and ingenuousness be thy refuge, rather than craft and falsehood: for cunning borders very near upon knavery.

151. Wisdom never uses or wants it. Cunning to the wise is as an ape to a man.

Interest.

152. Interest has the security, though not the virtue, of a principle. As the world goes, it is the surest side; for men daily leave both relations and religion to follow it.

153. It is an odd fight, but very evident, that families and nations of cross religions and humors unite against those of their own, where they find an interest to do it.

154. We are tied down by our senses to this world; and where that is in question, it can be none with worldly men, whether they should not forsake all other considerations for it.

Inquiry.

155. Have a care of vulgar errors. Dislike, as well as allow, reasonably.

156. Inquiry is human, blind obedience brutal. Truth never loses by the one, but often suffers by the other.

157. The usefulest truths are plainest: and while we keep to them, our differences cannot rise high.

158. There may be a wantonness in search, as well as a stupidity in trust-

ing. It is great wisdom equally to avoid the extremes.

Right Timing.

159. Do nothing improperly. Some are witty, kind, cold, angry, easy, stiff, jealous, careless, cautious, confident, close, open, but all in the wrong place.

160. It is ill mistaking, where the matter is of importance.

161. It is not enough that a thing be right, if it be not fit to be done. If not prudent, though just, it is not advisable. He that loses by getting, had better lose than get.

Knowledge.

162. Knowledge is the treasure, but judgment the treasurer, of a wise man.

163. He that has more knowledge than judgment, is made for another man's use more than his own.

164. It cannot be a good constitution, where the appetite is great, and the digestion weak.

165. There are some men, like dictionaries, to be looked into upon occasion; but have no connection, and are little entertaining.

166. Less knowledge than judgment, will always have the advantage upon the injudicious knowing man.

167. A wise man makes what he learns his own; the other shows he is but a copy, or a collection at most.

Wit.

168. Wit is a happy and striking way of expressing a thought.

169. It is not often, though it be lively and mantling, that it carries a great body with it.

170. Wit, therefore, is fitter for diversion than business, being more grateful to fancy than judgment.

171. Less judgment than wit, is more sail than ballast.

172. Yet it must be confessed that wit gives an edge to sense, and recommends it extremely.

173. Where judgment has wit to express it, there is the best orator

Obedience to Parents.

174. If thou wouldst be obeyed being a father, being a son be obedient.

175. He that begets thee owns thee, and has a natural right over thee.

176. Next to God, thy parents: next them, the magistrate.

177. Remember that thou art not more indebted to thy parents for thy nature, than for their love and care.

178. Rebellion, therefore, in children was made death by God's law, and in the people, the next sin to idolatry, which is renouncing of God, the great parent of all.

179. Obedience to parents is not only our duty, but our interest. If we received our life from them, we prolong it by obeying them; for obedience is the first commandment with promise.

180. The obligation is as indissoluble as the relation.

181. If we must not disobey God to obey them, at least we must let them see that there is nothing else in our refusal; for some unjust commands cannot excuse the general neglect of our duty. They will be our parents, and we must be their children still: and if we cannot act for them against God, neither can we act against them for ourselves, or anything else.

Bearing.

182. A man in business must put up many affronts, if he loves his own quiet.

183. We must not pretend to see all that we see, if we would be easy.

184. It were endless to dispute upon everything that is disputable.

185. A vindictive temper is not only uneasy to others, but to them that have it.

Promising.

186. Rarely promise; but, if lawful, constantly perform.

187. Hasty resolutions are of the nature of vows; and to be equally avoided.

188. "I will never do this," says one, yet does it. "I am resolved to do that," says another; but flags upon second thoughts; or does it, though awkwardly, for his word's sake; as if it were worse to break his word, than to do amiss in keeping it.

189. Wear none of thine own chains; but keep free, whilst thou art free.

190. It is an effect of passion that wisdom corrects, to lay thyself under resolutions that cannot be well made, and are worse performed.

Fidelity.

191. Avoid, all thou canst, being entrusted; but do thy utmost to discharge the trust thou undertakest: for carelessness is injurious, if not unjust.

192. The glory of a servant is fidelity, which cannot be without diligence, as well as truth.

193. Fidelity has enfranchised slaves, and adopted servants to be sons.

194. Reward a good servant well: and rather quit, than disquiet thyself with, an ill one.

Master.

195. Mix kindness with authority; and rule more by discretion than rigor.

196. If thy servant be faulty, strive rather to convince him of his error, than discover thy passion; and when he is sensible forgive him.

197. Remember he is thy fellow-creature; and that God's goodness, not thy merit, has made the difference betwixt thee and him.

198. Let not thy children domineer over thy servants; nor suffer them to slight thy children.

199. Suppress tales in the general; but where a matter requires notice, encourage the complaint, and right the aggrieved.

200. If a child, he ought to entreat, and not to command; and if a servant, to comply, where he does not obey.

201. Though there should be but one master and mistress in a family, yet servants should know that children have the reversion.

Servant.

202. Indulge not unseemly things in thy master's children, nor refuse them what is fitting: for one is the highest unfaithfulness, and the other indiscretion, as well as disrespect.

203. Do thine own work honestly and cheerfully; and when that is done, help thy fellow, that so another time he may help thee.

204. If thou wilt be a good servant, thou must be true; and thou canst not be true if thou defraudest thy master.

205. A master may be defrauded many ways by a servant: as in time, care, pains, money, trust.

206. But a true servant is the contrary: he is diligent, careful, trusty. He tells no Tales, reveals no secrets, refuses no pains, is not to be tempted by gain, or awed by fear, to unfaithfulness.

207. Such a servant serves God, in serving his master; and has double wages for his work, to wit, here and hereafter.

Jealousy.

208. Be not fancifully jealous, for that is foolish; as to be reasonably so is wise.

209. He that superfines upon other men's actions, cozens himself, as well as injures them.

210. To be very subtle and scrupulous in business is as hurtful, as being over-confident and secure.

211. In difficult cases such a temper is timorous, and in dispatch irresolute.

212. Experience is a safe guide; and a practical head is a great happiness in business.

Posterity.

213. We are too careless of posterity;

not considering that as they are, so the next generation will be.

214. If we would amend the world, we should mend ourselves; and teach our children to be, not what we are, but what they should be.

215. We are too apt to awaken and tune up their passions by the example of our own; and to teach them to be pleased, not with what is best, but with what pleases best.

216. It is our duty, and ought to be our care, to ward against that passion in them, which is more especially our own weakness and affliction: for we are in great measure accountable for them, as well as for ourselves.

217. We are in this, also, true turners of the world upside down: for money is first, and virtue last, and least in our care.

218. It is not how we leave our children, but what we leave them.

219. To be sure, virtue is but a supplement, and not a principal, in their portion and character: and therefore we see so little wisdom, or goodness, among the rich, in proportion to their wealth.

A Country Life.

220. The country life is to be preferred, for there we see the works of God; but in cities, little else but the works of men: and the one makes a better subject for our contemplation than the other.

221. As puppets are to men, and babies to children; so is man's workmanship to God's: we are the picture, he the reality.

222. God's works declare his power, wisdom and goodness; but man's works, for the most part, his pride, folly, and excess. The one is for use,

the other, chiefly, for ostentation and lust.

223. The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom, and goodness of God.

224. It is his food, as well as study; and gives him life, as well as learning.

225. A sweet and natural retreat from noise and talk, and allows opportunity for reflection, and gives the best subjects for it.

226. In short, it is an original, and the knowledge and improvement of it man's oldest business and trade, and the best he can be of.

Art and Project.

227. Art is good, where it is beneficial. Socrates wisely bounded his knowledge and instruction by practice.

228. Have a care, therefore, of pro-

jects; and yet despise nothing rashly, or in the lump.

229. Ingenuity, as well as religion, sometimes suffers between two thieves; pretenders and despisers.

230. Though injudicious and dishonest projectors often discredit art; yet the most useful and extraordinary inventions have not, at first, escaped the scorn of ignorance; as their authors rarely have cracking of their heads, or breaking of their backs.

231. Undertake no experiment in speculation, that appears not true in art; nor then, at thine own cost, if costly or hazardous in making.

232. As many hands make light work; so several purses make cheap experiments.

Industry.

233. Industry is certainly very com-

mendable, and supplies the want of parts.

234. Patience and diligence, like faith, remove mountains.

235. Never give out while there is hope: but hope not beyond reason; for that shows more desire than judgment.

236. It is a profitable wisdom, to know when we have done enough: much time and pains are spared, in not flattering ourselves against probabilities.

Temporal Happiness.

237. Do good with what thou hast, or it will do thee no good.

238. Seek not to be rich, but happy. The one lies in bags, the other in content; which wealth can never give.

239. We are apt to call things by wrong names. We will have prosperity to be happiness, and adversity to

be misery; though that is the school of wisdom, and oftentimes the way to eternal happiness.

240. If thou wouldst be happy, bring thy mind to thy condition, and have an indifference for more than what is sufficient.

241. Have but little to do, and do it thyself: and do to others as thou wouldst have them do to thee: so, thou canst not fail of temporal felicity.

242. The generality are the worse for their plenty. The voluptuous consumes it, the miser hides it: it is the good man that uses it, and to good purposes. But such are hardly found among the prosperous.

243. Be rather bountiful, than expensive.

244. Neither make nor go to feasts; but let the laborious poor bless thee at home in their solitary cottages.

245. Never voluntarily want what thou hast in possession: nor so spend it as to involve thyself in want unavoidable.

246. Be not tempted to presume by success; for many, that have got largely, have lost all by coveting to get more.

247. To hazard much to get much, has more of avarice than wisdom.

248. It is great prudence, both to bound and use prosperity.

249. Too few know when they have enough; and fewer know how to employ it.

250. It is equally advisable not to part lightly with what is hardly gotten, and not to shut up closely what flows in freely.

251. Act not the shark upon thy neighbor; nor take advantage of the ignorance, prodigality, or necessity of

any one: for that is next door to a fraud, and, at best, makes but an unblessed gain.

252. It is oftentimes the judgment of God upon greedy rich men, that he suffers them to push on their desires of wealth to the excess of over-reaching, grinding, or oppression; which poisons all they have gotten: so that it commonly runs away as fast, and by as bad ways, as it was heaped up together.

Respect.

253. Never esteem any man, or thyself, the more for money; nor think the meaner of thyself, or another, for want of it: virtue being the just reason of respecting, and the want of it of slighting, any one.

254. A man, like a watch, is to be valued for his goings.

255. He that prefers him upon other accounts, bows to an idol.

256. Unless virtue guide us, our choice must be wrong.

257. An able bad man is an ill instrument, and to be shunned as the plague.

258. Be not deceived with the first appearances of things; but give thyself time to be in the right.

259. Show is not substance: realities govern wise men.

260. Have a care, therefore, where there is more sail than ballast.

Hazard.

261. In all business, it is best to put nothing to hazard: but where it is unavoidable, be not rash, but firm and resigned.

262. We should not be troubled for what we cannot help: but if it was our

fault, let it be so no more. Amendment is repentance, if not reparation.

263. As a desperate game needs an able gamester: so consideration often would prevent, what the best skill in the world cannot recover.

264. Where the probability of advantage exceeds not that of loss, wisdom never adventures.

265. To shoot well flying, is well; but to choose it, has more of vanity than judgment.

266. To be dexterous in danger, is a virtue; but to court danger to show it, is weakness.

Detraction.

267. Have a care of that base evil, detraction. It is the fruit of envy, as that is of pride, the immediate offspring of the Devil: who, of an angel, a Lucifer, a son of the morning, made

himself a serpent, a Devil, a Beelzebub, and all that is obnoxious to the Eternal Goodness.

268. Virtue is not secure against envy. Men will lessen what they will not imitate.

269. Dislike what deserves it; but never hate, for that is of the nature of malice: which is almost ever to persons, not things; and is one of the blackest qualities sin begets in the soul.

Moderation.

270. It were an happy day, if men could bound and qualify their resentments with charity to the offender: for then, our anger would be without sin, and better convict and edify the guilty; which alone can make it lawful.

271. Not to be provoked is best; but if moved, never correct till the fume is

spent; for every stroke our fury strikes, is sure to hit ourselves at last.

272. If we did but observe the allowances our reason makes upon reflection, when our passion is over, we could not want a rule how to behave ourselves again on the like occasions.

273. We are more prone to complain than redress, and to censure than excuse.

274. It is next to unpardonable, that we can so often blame what we will not once mend. It shows that we know, but will not do, our Master's will.

275. They that censure, should practice; or else, let them have the first stone, and the last too.

Trick.

276. Nothing needs a trick, but a trick; sincerity loathes one.

277. We must take care to do things rightly: for a just sentence may be unjustly executed.

278. Circumstances give great light to true judgment, if well weighed.

Passion

279. Passion is a sort of fever in the mind, which ever leaves us weaker than it found us.

280. But, being intermitting, to be sure it is curable with care.

281. It, more than anything, deprives us of the use of our judgment; for it raises a dust very hard to see through.

282. Like wine whose lees fly up, being jogged, it is too muddy to drink.

283. It may not unfitly be termed the mob of the man, that commits a riot upon his reason.

284. I have oftentimes thought, that

a passionate man is like a weak spring, that cannot stand long locked.

285. And it is as true, that those things are unfit for use, that cannot bear small knocks without breaking.

286. He that will not hear, cannot judge; and he that cannot bear contradiction, may, with all his wit, miss the mark.

287. Objection and debate sift out truth; which needs temper, as well as judgment.

288. But above all, observe it in resentments; for there passion is most extravagant.

289. Never chide for anger, but instruction.

290. He that corrects out of passion, raises revenge sooner than repentance.

291. It has more of wantonness than wisdom; and resembles those that eat

to please their palate, rather than their appetite.

292. It is the difference between a wise and a weak man: this judges by the lump, that by parts, and their connection.

293. The Greeks used to say, "All cases are governed by their circumstances." The same thing may be well and ill, as they change or vary the matter.

294. A man's strength is shown by his bearing. "Bonum agere, et mala pati, regis est."*

Personal Cautions.

295. Reflect without malice, but never without need.

296. Despise nobody, nor any condition, lest it come to be thine own.

297. Never rail nor taunt. The one is rude, the other is scornful, and both evil.

* To do good and to bear evils is the part of a king.

298. Be not provoked by injuries, to commit them.

299. Upbraid only ingratitude.

300. Haste makes work, which caution prevents.

301. Tempt no man, lest thou fall for it.

302. Have a care of presuming upon after-games; for if that miss, all is gone.

303. Opportunities should never be lost, because they can hardly be regained.

304. It is well to cure, but better to prevent a distemper. The first shows more skill, but the last more wisdom.

305. Never make a trial of skill in difficult or hazardous cases.

306. Refuse not to be informed: for that shows pride or stupidity.

307. Humility and knowledge in poor clothes, excel pride and ignorance in costly attire.

308. Neither despise, nor oppose, what thou dost not understand.

Balance.

309. We must not be concerned above the value of the thing that engages us; nor raised above reason, in maintaining what we think reasonable.

310. It is too common an error, to invert the order of things, by making an end of that which is a means, and a means of that which is an end.

311. Religion and government escape not this mischief: the first is too often made a means, instead of an end; the other an end, instead of a means.

312. Thus men seek wealth, rather than subsistence; and the end of clothes is the least reason of their use. Nor is the satisfying of our appetite our end in eating, so much as the pleasing of our palate. The like

may also be said of building, furniture, etc., where the man rules not the beast, and appetite submits not to reason.

313. It is great wisdom to proportion our esteem to the nature of the thing; for as that way things will not be undervalued, so neither will they engage us above their intrinsic worth.

314. If we suffer little things to have great hold upon us, we shall be as much transported for them, as if they deserved it.

315. It is an old proverb, "Maxima bella ex levissimis causis:" The greatest feuds have had the smallest beginnings.

316. No matter what the subject of the dispute be, but what place we give it in our minds; for that governs our concern and resentment.

317. It is one of the fatalest errors

of our lives, when we spoil a good cause by an ill management; and it is not impossible but we may mean well in an ill business; but that will not defend it.

318. If we are but sure the end is right, we are too apt to gallop over all bounds to compass it: not considering, that lawful ends may be very unlawfully attained.

319. Let us be careful to take just ways to compass just things; that they may last in their benefits to us.

320. There is a troublesome humor some men have, that if they may not lead they will not follow; but had rather a thing were never done, than not done their own way, though otherwise very desirable.

321. This comes of an overfulness of ourselves, and shows we are more concerned for praise, than the success of what we think a good thing.

Popularity.

322. Affect not to be seen, and men will less see thy weakness.

323. They that show more than they are, raise an expectation they cannot answer; and so lose their credit as soon as they are found out.

324. Avoid popularity. It has many snares, and no real benefit to thyself; and uncertainty to others.

Privacy.

325. Remember the proverb, "Bene qui latuit, bene vixit:" They are happy that live retiredly.

326. If this be true, princes and their grandees, of all men, are the unhappiest; for they live least alone: and they that must be enjoyed by everybody, can never enjoy themselves as they should.

327. It is the advantage little men

have upon them; they can be private and have leisure for family comforts, which are the greatest worldly contents men can enjoy.

328. But they that place pleasure in greatness, seek it there: and, we see, rule is as much the ambition of some natures, as privacy is the choice of others.

Government.

329. Government has many shapes: but it is sovereignty, though not freedom, in all of them.

330. Rex and Tyrannus are very different characters: one rules his people by laws to which they consent; the other by his absolute will and power. That is called freedom; this, tyranny.

331. The first is endangered by the ambition of the populace, which shakes the constitution; the other by an ill administration, which hazards the tyrant and his family.

332. It is great wisdom, in princes of both sorts, not to strain points too high with their people; for whether the people have a right to oppose them or not, they are ever sure to attempt it when things are carried too far: though the remedy oftentimes proves worse than the disease.

333. Happy that king who is great by justice, and that people who are free by obedience.

334. Where the ruler is just, he may be strict; else it is two to one it turns upon him: and though he should prevail, he can be no gainer, where his people are the losers.

335. Princes must not have passions in government, nor resent beyond interest and religion.

336. Where example keeps pace with authority, power hardly fails to be obeyed, and magistrates to be honored.

337. Let the people think they govern, and they will be governed.

338. This cannot fail, if those they trust are trusted.

339. That prince who is just to them in great things, and humors them oftentimes in small ones, is sure to have and keep them from all the world.

340. For the people is the politic wife of the prince, that may be better managed by wisdom, than ruled by force.

341. But where the magistrate is partial, and serves ill turns, he loses his authority with the people, and gives the populace opportunity to gratify their ambition: and so lays a stumbling-block for his people to fall.

342. It is true, that where a subject is more popular than the prince, the prince is in danger; but it is as true,

that it is his own fault: for nobody has the like means, interest, or reason, to be popular, as he.

343. It is an unaccountable thing, that some princes incline rather to be feared than loved; when they see, that fear does not oftener secure a prince against the dissatisfaction of his people, than love makes a subject too many for such a prince.

344. Certainly service upon inclination is like to go farther, than obedience upon compulsion.

345. The Romans had a just sense of this, when they placed Optimus before Maximus, to their most illustrious captains and Cæsars.

346. Besides, experience tells us, that goodness raises a nobler passion in the soul, and gives a better sense of duty, than severity.

347. What did Pharaoh get by in-

creasing the Israelites' task? Ruin to himself in the end.

348. Kings, chiefly in this, should imitate God; their mercy should be above all their works.

349. The difference between the prince and the peasant is in this world; but a temper ought to be observed by him that has the advantage here, because of the judgment of the next.

350. The end of everything should direct the means: now that of government being the good of the whole, nothing less should be the aim of the prince.

351. As often as rulers endeavor to attain just ends by just mediums, they are sure of a quiet and easy government; and as sure of convulsions, where the natures of things are violated, and their order over-ruled.

352. It is certain, princes ought to

have great allowances made them for faults in government, since they see by other people's eyes, and hear by their ears; but ministers of state, their immediate confidants and instruments, have much to answer for, if, to gratify private passions, they misguide the prince to do public injury.

353. Ministers of state should undertake their posts at their peril. If princes over-rule them, let them show the law, and humbly resign; if fear, gain, or flattery prevail, let them answer it to the law.

354. The prince cannot be preserved, but where the minister is punishable; for people, as well as princes, will not endure "imperium in imperio."

355. If ministers are weak or ill men, and so spoil their places, it is the prince's fault that chose them; but if their places spoil them, it is their own fault to be made worse by them.

356. It is but just, that those that reign by their princes, should suffer for their princes: for it is a safe and necessary maxim, not to shift heads in government, while the hands are in being that should answer for them.

357. And yet it were intolerable to be a minister of state, if everybody may be accuser and judge.

358. Let, therefore, the false accuser no more escape an exemplary punishment, than the guilty minister.

359. For it profanes government to have the credit of the leading men in it subject to vulgar censure, which is often ill-grounded.

360. The safety of a prince, therefore, consists in a well-chosen council: and that only can be said to be so, where the persons that compose it are qualified for the business that comes before them.

361. Who would send to a tailor to make a lock, or to a smith to make a suit of clothes?

362. Let there be merchants for trade, seamen for the admiralty, travellers for foreign affairs, some of the leading men of the country for home business, and common and civil lawyers to advise of legality and right, who should always keep to the strict rules of law.

363. Three things contribute much to ruin government; looseness, oppression, and envy.

364. Where the reins of government are too slack, there the manners of the people are corrupted: and that destroys industry, begets effeminacy, and provokes heaven against it.

365. Oppression makes a poor country, and a desperate people, who always wait an opportunity to change.

366. "He that ruleth over men, must be just, ruling in the fear of God;" said an old and wise king.

367. Envy disturbs and distracts government, clogs the wheels, and perplexes the administration: and nothing contributes more to this disorder, than a partial distribution of rewards and punishments in the sovereign.

368. As it is not reasonable that men should be compelled to serve; so those that have employments should not be endured to leave them humorsomely.

369. Where the state intends a man no affront, he should not affront the state.

A Private Life.

370. A private life is to be preferred; the honor and gain of public posts bearing no proportion with the comfort of it. The one is free and quiet, the other servile and noisy.

371. It was a great answer of the Shunammite woman, "I dwell among my own people."

372. They that live of their own, neither need, nor often list, to wear the livery of the public.

373. Their subsistence is not during pleasure, nor have they patrons to please or present.

374. If they are not advanced, neither can they be disgraced; and as they know not the smiles of majesty, so they feel not the frowns of greatness, or the effects of envy.

375. If they want the pleasures of a court, they also escape the temptations of it.

376. Private men, in fine, are so much their own, that, paying common dues, they are sovereigns of all the rest.

A Public Life.

377. Yet the public must and will

be served; and they that do it well, deserve public marks of honor and profit.

378. To do so, men must have public minds, as well as salaries; or they will serve private ends at the public cost.

379. Governments can never be well administered, but where those intrusted make conscience of well discharging their places.

Qualifications.

380. Five things are requisite to a good officer: ability, clean hands, dispatch, patience, and impartiality.

Capacity.

381. He that understands not his employment, whatever else he knows, must be unfit for it; and the public suffer by his inexpertness.

382. They that are able, should be just too; or the government may be the worse for their capacity.

Clean Hands.

383. Covetousness in such men prompts them to prostitute the public for gain.

384. The taking of a bribe or gratuity, should be punished with as severe penalties as the defrauding of the state.

385. Let men have sufficient salaries, and exceed them at their peril.

386. It is a dishonor to government, that its officers should live of benevolence; as it ought to be infamous for officers to dishonor the public, by being twice paid for the same business.

387. But to be paid, and not do business, is rank oppression.

Dispatch.

388. Dispatch is a great and good quality in an officer; where duty, not gain, excites it. But of this too many make their private market, and overplus to their wages. Thus the salary is for doing, and the bribe for dispatching the business: as if business could be done before it were dispatched: or they were to be paid apart, one by the government, the other by the party.

389. Dispatch is as much the duty of an officer, as doing; and very much the honor of the government he serves.

390. Delays have been more injurious than direct injustice.

391. They too often starve those they dare not deny.

392. The very winner is made a loser, because he pays twice for his own; like those that purchase estates, mortgaged before to the full value.

393. Our law says well, "to delay justice, is injustice."

394. Not to have a right, and not to come at it, differ little.

395. Refusal, or dispatch, is the duty and wisdom of a good officer.

Patience.

396. Patience is a virtue everywhere; but it shines with greatest lustre in the men of government.

397. Some are so proud or testy, they will not hear what they should redress.

398. Others so weak, they sink or burst, under the weight of their office; though they can lightly run away with the salary of it.

399. Business can never be well done, that is not well understood: which cannot be without patience.

400. It is cruelty, indeed, not to give

the unhappy a hearing, whom we ought to help; but it is the top of oppression to brow-beat the humble and modest miserable, when they seek relief.

401. Some it is true, are unreasonable in their desires and hopes; but then we should inform, not rail at and reject them.

402. It is, therefore, as great an instance of wisdom as a man in business can give, to be patient under the impertinences and contradictions that attend it.

403. Method goes far to prevent trouble in business: for it makes the task easy, hinders confusion, saves abundance of time, and instructs those that have business depending, what to do, and what to hope.

Impartiality.

404. Impartiality, though it be the

last, is not the least part of the character of a good magistrate.

405. It is noted as a fault in holy writ, even to regard the poor in judgment; how much more the rich?

406. If our compassions must not sway us; less should our fears, profits, or prejudices.

407. Justice is justly represented blind, because she sees no difference in the parties concerned.

408. She has but one scale and weight, for rich and poor, great and small.

409. Her sentence is not guided by the person, but the cause.

410. The impartial judge, in judgment, knows nothing but the law; the prince, no more than the peasant; his kindred, than a stranger. Nay, his enemy is sure to be upon equal terms with his friend, when he is upon the bench.

411. Impartiality is the life of justice, as that is of government.

412. Nor is it only a benefit to the state: for private families cannot subsist comfortably without it.

413. Parents that are partial, are ill obeyed by their children; and partial masters are not better served by their servants.

414. Partiality is always indirect, if not dishonest; for it shows a bias, where reason would have none; if not an injury, which justice everywhere forbids.

415. As it makes favorites without reason, so it uses no reason in judging of actions: confirming the proverb, "The crow thinks her own bird the fairest."

416. What some see to be no fault in one, they will have criminal in another.

417. Nay, how ugly do our failings

look to us in the persons of others which yet we see not in ourselves.

418. And but too common it is, for some people not to know their own maxims and principles in the mouths of other men, when they give occasion to use them.

419. Partiality corrupts our judgment of persons and things, of ourselves and others.

420. It contributes more than anything to factions in the government, and feuds in families.

421. It is a prodigal passion, that seldom returns till it is hunger-bit, and disappointments bring it within bounds.

422. And yet we may be indifferent to a fault.

Indifference.

423. Indifference is good in judgment, but bad in relation, and stark naught in religion.

424. And even in judgment, our in-

difference must be to the persons, not causes; for one, to be sure, is right.

Neutrality.

425. Neutrality is something else than indifference; and yet of kin to it too.

426. A judge ought to be indifferent; and yet he cannot be said to be neutral.

427. The one being to be even in judgment, and the other not to meddle at all.

428. And where it is lawful, to be sure, it is best to be neutral.

429. He that espouses parties, can hardly divorce himself from their fate; and more fall with their party, than rise with it.

430. A wise neuter joins with neither but uses both, as his honest interest leads him.

431. A neuter only has room to be a peace-maker: for being of neither side, he has the means of mediating a reconciliation of both.

A Party.

432. And yet where right or religion gives a call, a neuter must be a coward or an hypocrite.

433. In such cases, we should never be backward; nor yet mistaken.

434. When our right or religion is in question, then is the fittest time to assert it.

435. Nor must we always be neutral, where our neighbor is concerned: for though meddling is a fault, helping is a duty.

436. We have a call to do good, as often as we have the power and occasion.

437. If heathens could say, "We are not born for ourselves;" surely Christians should practise it.

438. They are taught so by his example, as well as doctrine, from whom they have borrowed their name.

Ostentation.

439. Do what good thou canst unknown; and be not vain of what ought rather to be felt than seen.

440. The humble, in the parable of the day of judgment, forgot their good works, "Lord, when did we so and so?"

441. He that does good for good's sake, seeks neither praise nor reward, though sure of both at last.

Complete Virtue.

442. Content not thyself that thou art virtuous in the general: for one link being wanting, the chain is defective.

443. Perhaps thou art rather innocent than virtuous, and owest more to thy constitution than to thy religion.

444. To be innocent is to be not guilty; but to be virtuous is to overcome our evil inclinations.

445. If thou hast not conquered thy-

self in that which is thy own particular weakness, thou hast no title to virtue, though thou art free of other men's.

446. For a covetous man to inveigh against prodigality, an atheist against idolatry, a tyrant against rebellion, or a liar against forgery, and a drunkard against intemperance, is for the pot to call the kettle black.

447. Such reproof would have but little success, because it would carry but little authority with it.

448. If thou wouldst conquer thy weakness, thou must never gratify it.

449. No man is compelled to evil; his consent only makes it his.

450. It is no sin to be tempted, but to be overcome.

451. What man, in his right mind, would conspire his own hurt? Men are beside themselves, when they transgress against their convictions.

452. If thou wouldst not sin, do not

desire; and if thou wouldst not lust, do not embrace the temptation: no, not look at it, nor think of it.

453. Thou wouldst take much pains to save thy body: take some, prithee, to save thy soul.

Religion.

454. Religion is the fear of God, and its demonstration good works; and faith is the root of both: "For without faith we cannot please God;" nor can we fear what we do not believe.

455. The devils also believe and know abundance; but in this is the difference, their faith works not by love, nor their knowledge by obedience; and therefore they are never the better for them. And if ours be such, we shall be of their church, not of Christ's; for as the head is, so must the body be.

456. He was holy, humble, harmless, meek, merciful, etc., when among us;

to teach us what we should be when he was gone: and yet he is among us still, and in us too, a living and perpetual preacher of the same grace, by his spirit in our consciences.

457. A minister of the gospel ought to be one of Christ's making, if he would pass for one of Christ's ministers.

458. And if he be one of his making, he knows and does, as well as believes.

459. That minister, whose life is not the model of his doctrine, is a babbler rather than a preacher, a quack rather than a physician of value.

460. Of old time they were made ministers by the Holy Ghost; and the more that is an ingredient now, the fitter they are for that work.

461. Running streams are not so apt to corrupt as stagnant waters; nor itinerant, as settled preachers: but they are not to run before they are sent.

462. As they freely receive from Christ, so they give.

463. They will not make that a trade, which they know ought not, in conscience, to be one.

464. Yet there is no fear of their living, that design not to live by it.

465. The humble and true teacher meets with more than he expects.

466. He accounts content with godliness great gain, and therefore seeks not to make a gain of godliness.

467. As the ministers of Christ are made by him, and are like him, so they beget people into the same likeness.

468. To be like Christ, then, is to be a Christian. And regeneration is the only way to the kingdom of God, which we pray for.

469. Let us to-day, therefore, hear his voice, and not harden our hearts, who speaks to us many ways: in the

scriptures. in our hearts, by his servants and providences: and the sum of all is holiness and charity.

470. St. James gives a short draught of the matter, but very full and teaching, "Pure religion, and undefiled before God the Father, is this, to visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world:" which is comprised in these two words, charity and piety.

471. They that truly make these their aim, will find them their attainment; and, with them, the peace that follows so excellent a condition.

472. Amuse not thyself, therefore, with the numerous opinions of the world; nor value thyself upon verbal orthodoxy, philosophy, or thy skill in tongues, or knowledge of the fathers (too much the business and vanity of the world); but in this rejoice, "That

thou knowest God, that is the Lord, who exerciseth loving kindness, and judgment, and righteousness in the earth."

473. Public worship is very commendable, if well performed. We owe it to God and good example. But we must know, that God is not tied to time or place, who is everywhere at the same time; and this we shall know as far as we are capable, if, wherever we are, our desires are to be with him.

474. Serving God, people generally confine to the acts of public and private worship: and those the more zealous do often repeat, in hopes of acceptance.

475. But if we consider that God is an infinite spirit, and as such, everywhere; and that our Saviour has taught us that he will be worshipped in spirit and in truth, we shall see the shortness of such a notion.

476. For serving God concerns the frame of our spirits, in the whole course of our lives; in every occasion we have, in which we may show our love to his law.

477. For as men in battle are continually in the way of shot, so we, in this world, are ever within the reach of temptation: and herein do we serve God, if we avoid what we are forbid, as well as do what he commands.

478. God is better served in resisting a temptation to evil, than in many formal prayers.

479. This is but twice or thrice a day; but that every hour and moment of the day. So much more is our continual watch, than our evening and morning devotion.

480. Wouldst thou then serve God? Do not that alone, which thou wouldst not that another should see thee do.

481. Do not take God's name in vain,

or disobey thy parents, or wrong thy neighbor, or commit adultery, even in thine heart.

482. Neither be vain, lascivious, proud, drunken, revengeful, or angry; nor lie, detract, backbite, overreach, oppress, deceive, or betray; but watch vigorously against all temptations to these things, as knowing that God is present, the overseer of all thy ways and most inward thoughts, and the avenger of his own law upon the disobedient; and thou wilt acceptably serve God.

483. Is it not reason, if we expect the acknowledgments of those to whom we are bountiful, that we should reverently pay ours to God, our most munificent and constant benefactor?

484. The world represents a rare and sumptuous palace; mankind, the great family in it; and God, the mighty Lord and Master of it.

485. We are all sensible what a stately seat it is; the heavens adorned with so many glorious luminaries; and the earth with groves, plains, valleys, hills, fountains, ponds, lakes, and rivers; and variety of fruits and creatures for food, pleasure and profit; in short, how noble an house he keeps, and the plenty, and variety, and excellency of his table; his orders, seasons, and suitableness of every time and thing. But we must be as sensible, or at least ought to be, what careless and idle servants we are, and how short and disproportionable our behavior is to his bounty and goodness; how long he bears, how often he reprieves and forgives us; who, notwithstanding our breach of promises, and repeated neglects, has not yet been provoked to break up house, and send us to shift for ourselves. Should not this great

goodness raise a due sense in us of our undutifulness, and a resolution to alter our course, and mend our manners; that we may be for the future more worthy communicants at our Master's good and great table? Especially since it is not more certain that we deserve his displeasure, than that we shall feel it, if we continue to be unprofitable servants.

486. But though God has replenished this world with abundance of good things for man's life and comfort, yet they are all but imperfect goods. He only is the perfect good to whom they point. But, alas! men cannot see him for them; though they should always see him in them.

487. I have often wondered at the unaccountableness of man in this, among other things, that, though he loves changes so well, he should care so little to hear or think of his last,

great, and, if he pleases, his best, change.

488. Being, as to our bodies, composed of changeable elements, we, with the world, are made up of, and subsist by, revolution; but our souls being of another and nobler nature, we should seek our rest in a more enduring habitation.

489. The truest end of life is to know the life that never ends.

490. He that makes this his care, will find it his crown at last.

491. Life else were a misery, rather than a pleasure; a judgment, not a blessing.

492. For, to know, regret, and resent, to desire, hope, and fear, more than a beast, and not live beyond him, is to make a man less than a beast.

493. It is the amends of a short and troublesome life, that doing good, and

suffering ill, entitles man to one longer and better.

494. This ever raises the good man's hope, and gives him tastes beyond this world.

495. As it is his aim, so none else can hit the mark.

496. Many make it their speculation, but it is the good man's practice.

497. His work keeps pace with his life, and so leaves nothing to be done when he dies.

498. And he that lives to live forever, never fears dying.

499. Nor can the means be terrible to him that heartily believes the end.

500. For, though death be a dark passage, it leads to immortality; and that is recompense enough for suffering of it.

501. And yet faith lights us, even through the grave; being the evidence of things not seen.

502. And this is the comfort of the good, that the grave cannot hold them, and that they live as soon as they die.

503. For death is no more than a turning of us over from time to eternity.

504. Nor can there be a revolution without it; for it supposes the dissolution of one form, in order to the succession of another.

505. Death, then, being the way and condition of life, we cannot love to live, if we cannot bear to die.

506. Let us, then, not cozen ourselves with the shells and husks of things; nor prefer form to power, nor shadows to substance: pictures of bread will not satisfy hunger, nor those of devotion please God.

507. This world is a form; our bodies are forms; and no visible acts of devotion can be without forms. But yet the less form in religion the

better, since God is a spirit: for the more mental our worship, the more adequate to the nature of God; the more silent, the more suitable to the language of a spirit.

508. Words are for others, not for ourselves: nor for God who hears not as bodies do, but as spirits should.

509. If we would know this dialect, we must learn of the divine principle in us. As we hear the dictates of that, so God hears us.

510. There we may see him, too, in all his attributes; though but in little, yet as much as we can apprehend or bear: for as he is in himself, he is incomprehensible, and "dwelleth in that light no eye can approach." But in his image we may behold his glory; enough to exalt our apprehensions of God, and to instruct us in that worship which pleaseth him.

511. Men may tire themselves in a

labyrinth of search, and talk of God; but if we would know him indeed, it must be from the impressions we receive of him: and the softer our hearts are, the deeper and livelier those will be upon us.

512. If he has made us sensible of his justice, by his reproof; of his patience, by his forbearance; of his mercy, by his forgiveness; of his holiness, by the sanctification of our hearts through his spirit; we have a grounded knowledge of God. This is experience, that speculation; this enjoyment, that report. In short, this is undeniable evidence, with the realities of religion, and will stand all winds and weathers.

513. As our faith, so our devotion, should be lively. Cold meat will not serve at those repasts.

514. It is a coal from God's altar must kindle our fire; and without fire, true fire, no acceptable sacrifice.

515. "Open thou my lips, and then," said the royal prophet, "my mouth shall praise God." But not till then.

516. The preparation of the heart, as well as the answer of the tongue, is of the Lord: and to have it, our prayers must be powerful, and our worship grateful.

517. Let us choose, therefore, to commune where there is the warmest sense of religion; where devotion exceeds formality, and practice most corresponds with profession; and where there is, at least, as much charity as zeal: for where this society is to be found, there shall we find the church of God.

518. As good, so ill men, are all of a church: and everybody knows who must be head of it.

519. The humble, meek, merciful, just, pious, and devout souls, are everywhere of one religion; and when death

has taken off the mask, they will know one another, though the diverse liveries they wear here make them strangers.

520. Great allowances are to be made for education and personal weaknesses; but it is a rule with me, "That man is truly religious, that loves the persuasion he is of for the piety rather than the ceremony of it."

521. They that have one end can hardly disagree when they meet. At least their concern in the greater, moderates their value for, and difference about, the lesser things.

522. It is a sad reflection, that many men hardly have any religion at all, and most men have none of their own; for that which is the religion of their education, and not of their judgment, is the religion of another, and not theirs.

523. To have religion upon author-

ity, and not upon conviction, is like a finger-watch, to be set forwards or backwards, as he pleases that has it in keeping.

524. It is a preposterous thing that men can venture their souls, where they will not venture their money: for they will take their religion upon trust, but not trust the synod about the goodness of half a crown.

525. They will follow their own judgment when their money is concerned, whatever they do for their souls.

526. But, to be sure, that religion cannot be right, that a man is the worse for having.

527. No religion is better than an unnatural one.

528. Grace perfects, but never sours or spoils nature.

529. To be unnatural in defence of grace is a contradiction.

530. Hardly anything looks worse than to defend religion by ways that show it has no credit with us.

531. A devout man is one thing, a stickler is quite another.

532. When our minds exceed their just bounds, we must not discredit what we would recommend.

533. To be furious in religion is to be irreligiously religious.

534. If he that is without bowels is not a man: how, then, can he be a Christian?

535. It were better to be of no church, than to be bitter for any.

536. Bitterness comes very near to enmity, and that is Beelzebub; because the perfection of wickedness.

537. A good end cannot sanctify evil means; nor must we ever do evil that good may come of it.

538. Some folk think they may scold,

rail, hate, rob, and kill too; so it be but for God's sake.

539. But nothing in us unlike him can please him.

540. It is as great presumption to send our passions upon God's errands, as it is to palliate them with God's name.

541. Zeal dropped in charity, is good; without it, good for nothing: for it devours all it comes near.

542. They must first judge themselves, that presume to censure others: and such will not be apt to over-shoot the mark.

543. We are too ready to retaliate, rather than forgive, or gain by love and information.

544. And yet we could hurt no man that we believe loves us.

545. Let us, then, try what love will do: for if men do once see we love them, we should soon find they would not harm us.

546. Force may subdue, but love gains; and he that forgives first, wins the laurel.

547. If I am even with my enemy, the debt is paid; but if I forgive it, I oblige him forever.

548. Love is the hardest lesson in Christianity; but, for that reason, it should be most our care to learn it. "Difficilia quæ pulchra."*

549. It is a severe rebuke upon us, that God makes us so many allowances, and we make so few to our neighbor: as if charity had nothing to do with religion; or love with faith, that ought to work by it.

550. I find all sorts of people agree, whatsoever were their animosities, when humbled by the approaches of death; then they forgive, then they pray for, and love one another: which shows us, that it is not our reason, but our passion, that makes and holds

*Difficult are the things which are beautiful.

up the feuds that reign among men in their health and fulness. They, therefore, that live nearest to that state in which they should die, must certainly live the best.

551. Did we believe a final reckoning and judgment, or did we think enough of what we do believe, we should allow more love in religion than we do: since religion itself is nothing else but love to God and man.

552. "He that lives in love, lives in God," says the beloved disciple: and, to be sure, a man can live nowhere better.

553. It is most reasonable men should value that benefit which is most durable. Now, tongues shall cease, and prophecy fail, and faith shall be consummated in sight, and hope in enjoyment; but love remains.

554. Love is indeed heaven upon earth; since heaven above would not

be heaven without it; for where there is not love, there is fear; but, "Perfect love casts out fear." And yet we naturally fear most to offend what we most love.

555. What we love, we will hear; what we love, we will trust; and what we love, we will serve, aye, and suffer for too. "If you love me," says our blessed Redeemer, "keep my commandments." Why? Why then, he will love us; then we shall be his friends; then he will send us the Comforter; then whatever we ask we shall receive; and then, where he is we shall be also, and that forever. Behold the fruits of love; the power, virtue, benefit, and beauty of love!

556. Love is above all; and when it prevails in us all, we shall all be lovely, and in love with God, and one with another. Amen.

FRUITS OF SOLITUDE,

IN

REFLECTIONS

AND MAXIMS.

PART II.

The Right Morality.

1. A RIGHT moralist is a great and good man; but, for that reason, he is rarely to be found.

2. There are a sort of people that are fond of the character, who, in my opinion, have but little title to it.

3. They think it enough, not to defraud a man of his pay, or betray his friend; but never consider, that the law forbids the one at his peril, and

that virtue is seldom the reason of the other.

4. But certainly, he that covets can no more be a moral man, than he that steals; since he does so in his mind. Nor can he be one that robs his neighbor of his credit, or that craftily undermines him of his trade or office.

5. If a man pays his tailor, but debauches his wife, is he a current moralist?

6. But what shall we say of the man that rebels against his father, is an ill husband, or an abusive neighbor; one that is lavish of his time, of his health and of his estate, in which his family is so nearly concerned? Must he go for a right moralist, because he pays his rent well?

7. I would ask some of those men of morals, whether he that robs God, and himself too, though he should not

defraud his neighbor, be the moral man?

8. Do I owe myself nothing? And do I not owe all to God? And, if paying what we owe makes the moral man, is it not fit we should begin to render our dues where we owe our very beginning; aye, our all?

9. The complete moralist begins with God; he gives him his due, his heart, his love, his service: the bountiful giver of his well-being, as well as being.

10. He that lives without a sense of this dependence and obligation, cannot be a moral man, because he does not know his returns of love and obedience, as becomes an honest and a sensible creature: which very term implies he is not his own; and it cannot be very honest to misemploy another's goods.

11. But how! can there be no debt but to a fellow-creature? Or, will our

exactness in paying those trifling ones, while we neglect our weightier obligations, cancel the bonds we lie under, and render us right and thorough moralists?

12. As judgments are paid before bonds, and bonds before bills or book-debts; so the moralist considers his obligations according to their several dignities.

In the first place, him to whom he owes himself. Next, himself, in his health and livelihood. Lastly, his other obligations, whether rational or pecuniary; doing to others, to the extent of his ability, as he would have them do unto him.

13. In short, the moral man is he that loves God above all, and his neighbor as himself: which fulfils both tables at once.

The World's Able Man.

14. It is by some thought the char-

acter of an able man, to be dark, and not understood. But I am sure that is not fair play.

15. If he be so by silence, it is better; but if by disguises, it is insincere and hateful.

16. Secrecy is one thing, false lights are another.

17. The honest man that is rather free than open, is ever to be preferred; especially when sense is at the helm.

18. The glorying of the other humor is in a vice: for it is not human to be cold, dark, and unconversable. I was going to say, they are like pick-pockets in a crowd, where a man must ever have his hand on his purse; or as spies in a garrison, that, if not prevented, betray it.

19. They are the reverse of human nature; and yet this is the present world's wise man and politician: excellent qualities for Lapland! where,

they say, witches (though not many conjurers) dwell.

20. Like highwaymen, that rarely rob without vizards, or in the same wigs and clothes, but have a dress for every enterprise.

21. At best, he may be a cunning man, which is a sort of lurcher in politics.

22. He is never too hard for the wise man upon the square; for that is out of his element, and puts him quite by his skill. Nor are wise men ever catched by him, but when they trust him.

23. But as cold and close as he seems, he can and will please all, if he gets by it; though it should neither please God nor himself at bottom.

24. He is for every cause that brings him gain; but implacable, if disappointed of success.

25. And what he cannot hinder, he will be sure to spoil by over-doing it.

26. None so zealous then as he, for that which he cannot abide.

27. What is it he will not, or cannot do, to hide his true sentiments?

28. For his interest he refuses no side or party; and will take the wrong by the hand, when the other will not do, with as good a grace as the right.

29. Nay, he commonly chooses the worst, because that brings the best bribe: his cause being ever money.

30. He sails with all winds, and is never out of his way, where anything is to be had.

31. A privateer, indeed, and everywhere a bird of prey.

32. True to nothing but himself; and false to all persons and parties, to serve his own turn.

33. Talk with him as often as you please, he will never pay you in good coin; for it is either false or clipped.

34. But to give a false reason for anything, let my reader never learn of

him, no more than to give a brass half-crown for a good one: not only because it is not true, but because it deceives the person to whom it is given; which I take to be an immorality.

35. Silence is much more preferable; for it saves the secret, as well as the person's honor.

36. Such as give themselves the latitude of saying what they do not mean, come to be arrant jockeys at more things than one: but in religion and politics it is pernicious.

37. To hear two men talk the reverse of their own sentiments, with all the good breeding and appearance of friendship imaginable, on purpose to cozen or pump each other, is, to a man of virtue and honor, one of the most melancholy, as well as most nauseous things in the world.

38. But that it should be the character of an able man, is to disinherit

wisdom, and paint out our degeneracy to the life, by setting up fraud, an arrant impostor, in her room.

39. The trial of skill between these two is, who shall believe least of what the other says; and he that has the weakness, or good-nature, to give out first (viz. to believe anything the other says) is looked upon to be tricked.

40. I cannot see the policy, any more than the necessity, of a man's mind giving the lie to his mouth; or his mouth giving false alarms of his mind; for no man can be long believed, that teaches all men to distrust him: and since the ablest have sometimes need of credit, where lies the advantage of their politic cant or banter upon mankind?

41. I remember a passage of one of queen Elizabeth's great men, as advice to his friend: "The advantage," says he, "I had upon others at court, was, that I always spoke as I thought;

which being not believed by them, I both preserved a good conscience, and suffered no damage from that freedom:" which, as it shows the vice to be older than our times, so does it that gallant man's integrity to be the best way of avoiding it.

42. To be sure it is wise, as well as honest, neither to flatter other men's sentiments, nor dissemble, and less to contradict, our own.

43. To hold one's tongue, or to speak truth, or talk only of indifferent things, is the fairest conversation.

44. Women that rarely go abroad without vizard masks have none of the best reputation. But when we consider what all this art and disguise are for, it equally heightens the wise man's wonder and aversion; perhaps it is to betray a father, a brother, a master, a friend, a neighbor, or one's own party.

45. A fine conquest! what noble Grecians and Romans abhorred: as if government could not subsist without knavery, and that knaves were the usefullest props to it; though the basest, as well as greatest, perversions of the ends of it.

46. But that it should become a maxim, shows but too grossly the corruptions of the times.

47. I confess I have heard the style of "An useful knave," but ever took it to be a silly or a knavish saying; at least an excuse for knavery.

48. Is it as reasonable to think a whore makes the best wife, as a knave the best officer?

49. Besides employing knaves, encourages knavery, instead of punishing it, and alienates the reward of virtue: or, at least, must make the world believe the country yields not honest men enough, able to serve her.

50. Art thou a magistrate? Prefer such as have clean characters where they live; and men of estates to secure a just discharge of their trusts, that are under no temptation to strain points for a fortune: for sometimes such may be found sooner than they are employed.

51. Art thou a private man? Contract thy acquaintance in a narrow compass, and choose those for the subjects of it that are men of principle; such as will make full stops, where honor will not lead them on; and that had rather bear the disgrace of not being thorough-paced men, than forfeit their peace and reputation by a base compliance.

The Wise Man.

52. The wise man governs himself by the reason of his case, and because what he does is best: best, in a moral and prudent, not a sinister, sense

53. He proposes just ends, and employs the fairest and most probable means and methods to attain them.

54. Though you cannot always penetrate his design, or his reasons for it, yet you shall ever see his actions of a piece, and his performance like a workman: they will bear the touch of wisdom and honor, as often as they are tried.

55. He scorns to serve himself by indirect means, or to be an interloper in government; since just enterprises never want any unjust ways to make them succeed.

56. To do evil that good may come of it is for bunglers, in politics as well as morals.

57. Like those surgeons that will cut off an arm they cannot cure, to hide their ignorance and save their credit.

58. The wise man is cautious, but not cunning; judicious, but not crafty;

making virtue the measure of using his excellent understanding in the conduct of his life.

59. The wise man is equal, ready, but not officious; has in everything an eye to sure-footing; he offends nobody, nor is easily offended; and is always willing to compound for wrongs, if not forgive them.

60. He is never captious; nor critical; hates banter and jests; he may be pleasant, but not light; he never deals but in substantial ware, and leaves the rest for the toy-pates (or shops) of the world; which are so far from being his business, that they are not so much as his diversion.

61. He is always for some solid good, civil or moral: as to make his country more virtuous, preserve her peace and liberty, employ her poor, improve land, advance trade, suppress vice, encourage industry, and all mechanic

knowledge; and that they should be the care of the government, and the blessing and praise of the people.

62. To conclude, he is just, and fears God, hates covetousness, and eschews evil, and loves his neighbor as himself.

Of the Government of Thoughts.

63. Man being made a reasonable and so a thinking creature, there is nothing more worthy of his being than the right direction and employment of his thoughts: since upon this depends both his usefulness to the public, and his own present and future benefit in all respects.

64. The consideration of this has often obliged me to lament the unhappiness of mankind, that, through too great a mixture and confusion of thoughts, have hardly been able to make a right or mature judgment of things.

65. To this is owing the various uncertainty and confusion we see in the world, and the intemperate zeal that occasions them.

66. To this, also, is to be attributed the imperfect knowledge we have of things, and the slow progress we make in attaining to a better: like the children of Israel, that were forty years upon their journey from Egypt to Canaan, which might have been performed in less than one.

67. In fine, it is to this that we ought to ascribe, if not all, at least most of the infelicities we labor under.

68. Clear, therefore, thy head, and rally and manage thy thoughts rightly, and thou wilt save time, and see and do thy business well: for thy judgment will be distinct, thy mind free, and thy faculties strong and regular.

69. Always remember to bound thy thoughts to the present occasion.

70. If it be thy religious duty, suffer nothing else to share in them. And if any civil or temporal affair, observe the same caution, and thou wilt be a whole man to everything, and do twice the business in the same time.

71. If any point over-labors thy mind, divert and relieve it by some other subject, of a more sensible or manual nature, rather than what may affect the understanding: for this were to write one thing upon another, which blots out our former impressions, or renders them illegible.

72. They that are least divided in their care, always give the best account of their business.

73. As, therefore, thou art always to pursue the present subject till thou hast mastered it, so if it fall out that thou hast more affairs than one upon thy hand, be sure to prefer that which

is of most moment, and will least wait thy leisure.

74. He that judges not well of the importance of his affairs, though he may be always busy, must make but a small progress.

75. But make not more business necessary than is so; and rather lessen than augment work for thyself.

76. Nor yet be over eager in pursuit of anything; for the mercurial too often happen to leave judgment behind them, and sometimes make work for repentance.

77. He that overruns his business, leaves it for him that follows more leisurely to take it up: which has often proved a profitable harvest to them that never sowed.

78. It is the advantage that slower tempers have upon the men of lively parts, that though they do not lead,

they will follow well, and glean clean.

79. Upon the whole matter, employ thy thoughts as thy business requires, and let that have place according to merit and urgency, giving everything a review and due digestion; and thou wilt prevent many errors and vexations, as well as save much time to thyself in the course of thy life.

Of Envy.

80. It is the mark of ill-nature, to lessen good actions, and aggravate ill ones.

81. Some men do as much begrudge others a good name, as they want one themselves: and perhaps that is the reason of it.

82. But certainly they are in the wrong that can think they are lessened, because others have their due.

83. Such people generally have less

merit than ambition, that covet the reward of other men's; and, to be sure, a very ill nature, that will rather rob others of their due, than allow them their praise.

84. It is more an error of our will than our judgment: for we know it to be an effect of our passion, not our reason; and therefore we are the more culpable in our partial estimates.

85. It is as envious as unjust, to underrate another's actions, where their intrinsic worth recommends them to disengaged minds.

86. Nothing shows more the folly, as well as fraud of man, than clipping merit and reputation.

87. And as some men think it an alloy to themselves, that others have their right; so they know no end of pilfering, to raise their own credit.

88. This envy is the child of pride; and misgives rather than mistakes.

89. It will have charity to be ostentation; sobriety, covetousness; humility, craft; bounty, popularity. In short, virtue must be design, and religion only interest. Nay, the best of qualities must not pass without a but to alloy their merit, and abate their praise. Basest of tempers! and they that have it, the worst of men.

90. But just and noble minds rejoice in other men's success, and help to augment their praise.

91. And, indeed, they are not without a love to virtue, that take a satisfaction in seeing her rewarded; and such deserve to share her character, that do abhor to lessen it.

Of Man's Life.

92. Why is man less durable than the works of his hands, but because this is not the place of his rest.

93. And it is a great and just reproach

upon him, that he should fix his mind where he cannot stay himself.

94. Were it not more his wisdom to be concerned about those works that will go with him, and erect a mansion for him, where time has power neither over him nor it?

95. It is a sad thing for a man so often to miss his way to his best, as well as most lasting, home.

Of Ambition.

96. They that soar too high, often fall hard; which makes a low and level dwelling preferable.

97. The tallest trees are most in the power of the winds; and ambitious men of the blasts of fortune.

98. They are most seen and observed, and most envied; least quiet, but most talked of, and not often to their advantage.

99. Those builders had need of a

good foundation, that lie so much exposed to weather.

100. Good works are a rock that will support their credit; but ill ones, a sandy foundation, that yields to calamities.

101. And truly they ought to expect no pity in their fall, who, when in power, had no bowels for the unhappy.

102. The worst of distempers; always craving and thirsty, restless and hated; a perfect delirium in the mind; insufferable in success, and in disappointments most revengeful.

Of Praise or Applause.

103. We are apt to love praise, but not to deserve it.

104. But if we would deserve it, we must love virtue more than that.

105. As there is no passion in us sooner moved, or more deceivable, so, for that reason, there is none over

which we ought to be more watchful, whether we give or receive it: for if we give it, we must be sure to mean it, and measure it too.

106. If we are penurious, it shows emulation; if we exceed, flattery.

107. Good measure belongs to good actions: more looks nauseous, as well as insincere; besides, it is persecuting the meritorious, who is out of countenance to hear what he deserves.

108. It is much easier for him to merit applause, than hear of it: and he never doubts himself more, or the person that gives it, than when he hears so much of it.

109. But, to say true, there need not many cautions on this hand; since the world is rarely just enough to the deserving.

110. However, we cannot be too circumspect how we receive praise: for if we contemplate ourselves in a false

glass, we are sure to be mistaken about our dues: and because we are too apt to believe what is pleasing, rather than what is true, we may be too easily swelled beyond our just proportion, by the windy compliments of men.

111. Make ever, therefore, allowances for what is said on such occasions; or thou exposest, as well as deceivest thyself.

112. For an over-value of ourselves, gives us but a dangerous security in many respects.

113. We expect more than belongs to us; take all that is given us, though never meant us; and fall out with those that are not so full of us as we are of ourselves.

114. In short, it is a passion that abuses our judgment, and makes us both unsafe and ridiculous.

115. Be not fond, therefore, of praise; but seek virtue that leads to it.

116. And yet no more lessen or dissemble thy merit, than over-rate it: for, though humility, be a virtue, an affected one is none.

Of Conduct in Speech.

117. Inquire often, but judge rarely, and thou wilt not often be mistaken.

118. It is safer to learn than to teach; and he who conceals his opinion has nothing to answer for.

119. Vanity or resentment often engage us, and it is two to one but we come off losers; for one shows a want of judgment and humility, as the other does of temper and discretion.

120. Not that I admire the reserved; for they are next to unnatural that are not communicable. But if reservedness be at any time a virtue, it is in throngs, or ill company.

121. Beware also of affectation in

speech: it often wrongs matter, and ever shows a blind side.

122. Speak properly, and in as few words as you can, but always plainly: for the end of speech is not ostentation, but to be understood.

123. They that affect words more than matter will dry up that little they have.

124. Sense never fails to give them that have it, words enough to make them understood.

125. But it too often happens in some conversations, as in apothecaries' shops; that those pots that are empty, or have things of small value in them, are as gaudily dressed and flourished as those that are full of precious drugs.

126. This laboring of slight matter with flourished turns of expression is fulsome; and worse than the modern imitation of tapestry, and East-India good, in stuffs and linens. In short, it

is but tawdry talk, and next to very trash.

Union of Friends.

127. They that love beyond the world cannot be separated by it.

128. Death cannot kill what never dies.

129. Nor can spirits ever be divided, that love and live in the same divine principle, the root and record, of their friendship.

130. If absence be not death, neither is theirs.

131. Death is but crossing the world, as friends do the seas; they live in one another still.

132. For they must needs be present that love and live in that which is omnipresent.

133. In this divine glass they see face to face; and their converse is free, as well as pure.

134. This is the comfort of friends,

that though they may be said to die, yet their friendship and society are, in the best sense, ever present, because immortal.

Of Being Easy in Living.

135. It is an happiness to be delivered from a curious mind, as well as from a dainty palate.

136. For it is not only a troublesome but slavish thing to be nice.

137. They narrow their own freedom and comforts, that make so much requisite to enjoy them.

138. To be easy in living is much of the pleasure of life; but difficult tempers will always want it.

139. A careless and homely breeding is therefore preferable to one nice and delicate.

140. And he that is taught to live upon little, owes more to his father's

wisdom, than he that has a great deal left him, does to his father's care.

141. Children cannot well be too hardily bred, for besides that it fits them to bear the roughest providences, it is more active and healthy.

142. Nay, it is certain, that the liberty of the mind is mightily preserved by it; for so it is served, instead of being a servant, indeed a slave, to sensual delicacies.

143. As nature is soon answered, so are such satisfied.

144. The memory of the ancients is hardly in anything more to be celebrated, than in a strict and useful institution of youth.

145. By labor they prevented luxury in their young people, till wisdom and philosophy had taught them to resist and despise it.

146. It must be therefore a gross fault to strive so hard for the pleasure

of our bodies, and be so insensible and careless of the freedom of our souls.

Of Man's Inconsiderateness and Partiality.

147. It is very observable, if our civil rights are invaded or encroached upon, we are mightily touched, and fill every place with our resentment and complaint; while we suffer ourselves, our better and nobler selves, to be the property and vassals of sin, the worst of invaders.

148. In vain do we expect to be delivered from such troubles, till we are delivered from the cause of them, our disobedience to God.

149. When he has his dues from us, it will be time enough for him to give us ours out of one another.

150. It is our great happiness, if we could understand it, that we meet with such checks in the career of our worldly enjoyments: lest we should forget the

giver, adore the gift, and terminate our felicity here, which is not man's ultimate bliss.

151. Our losses are often made judgments by our guilt, and mercies by our repentance.

152. Besides, it argues great folly in men to let their satisfaction exceed the true value of any temporal matter: for disappointments are not always to be measured by the loss of the thing, but the over-value we put upon it.

153. And thus men improve their own miseries, for want of an equal and just estimate of what they enjoy or lose.

154. There lies a proviso upon everything in this world, and we must observe it at our own peril, viz.: to love God above all, and act for judgment; the last I mean.

Of the Rule of Judging.

155. In all things reason should pre-

vail: it is quite another thing to be stiff, than steady in an opinion.

156. This may be reasonable, but that is ever wilful.

157. In such cases it always happens, that the clearer the argument, the greater the obstinacy, where the design is not to be convinced.

158. This is to value humor more than truth, and prefer a sullen pride to a reasonable submission.

159. It is the glory of a man to vail to truth; as it is the mark of a good nature to be easily entreated.

160. Beasts act by sense, man should act by reason; else he is a greater beast than ever God made: and the proverb is verified, "The corruption of the best things is the worst and most offensive."

161. A reasonable opinion must ever be in danger where reason is not judge.

162 Though there is a regard due to education, and the tradition of our

fathers, truth will ever deserve, as well as claim the preference.

163. If, like Theophilus and Timothy, we have been brought up in the knowledge of the best things, it is our advantage; but neither they nor we lose by trying the truth; for so we learn their as well as its intrinsic worth.

164. Truth never lost ground by inquiry; because she is, most of all, reasonable.

165. Nor can that need another authority that is self-evident.

166. If my own reason be on the side of a principle, with what can I dispute or withstand it?

167. And if men would once consider one another reasonably, they would either reconcile their differences, or maintain them more amicably.

168. Let that, therefore, be the standard, that has most to say for itself: though of that let every man be judge for himself.

169. Reason, like the sun, is common to all: and it is for want of examining all by the same light and measure, that we are not all of the same mind: for all have it to that end, though all do not use it so.

Of Formality.

170. Form is good, but not formality.

171. In the use of the best of forms there is too much of that, I fear.

172. It is absolutely necessary that this distinction should go along with people in their devotion; for too many are apter to rest upon what they do, than how they do their duty.

173. If it were considered, that it is the frame of the mind that gives our

performances acceptance, we would lay more stress on our inward preparation than our outward action.

Of the Mean Notion we have of God.

174. Nothing more shows the low condition man is fallen into, than the unsuitable notion we must have of God, by the ways we take to please him.

175. As if it availed anything to him, that we performed so many ceremonies and external forms of devotion; who never meant more by them, than to try our obedience, and, through them, to show us something more excellent and durable beyond them.

176. Doing while we are undoing is good for nothing.

177. Of what benefit is it to say our prayers regularly, go to church, receive the sacrament, and, may be, go to confessions too; aye, feast the priest, and give alms to the poor; and yet lie,

swear, curse, be drunk, covetous, unclean, proud, revengeful, vain, or idle, at the same time?

178. Can one excuse or balance the other? Or will God think himself well served, where his law is violated? Or well used, where there is so much more show than substance?

179. It is a most dangerous error, for a man to think to excuse himself in the breach of a moral duty, by a formal performance of worship, especially when that worship is of human invention.

180. Our blessed Saviour most rightly and clearly distinguished and determined this case, when he told the Jews, "That they were his mother, his brethren, and sisters, who did the will of his Father."

Of the Benefit of Justice.

181. Justice is a great support of

society, because an insurance to all men of their property: this violated, there is no security; which throws all into confusion to recover it.

182. An honest man is a fast pledge in dealing. A man is sure to have it, if it be to be had.

183. Many are so, merely of necessity; others not so, only for the same reason; but such an honest man is not to be thanked; and such a dishonest man is to be pitied.

184. But he that is dishonest for gain is next to a robber, and to be punished for example.

185. And, indeed, there are few dealers but what are faulty; which makes trade difficult, and a great temptation to men of virtue.

186. It is not what they should, but what they can, get: faults or decays must be concealed, big words given where they are not deserved, and the

ignorance or necessity of the buyer imposed upon, for unjust profit.

187. These are the men that keep their words for their own ends; and are only just for fear of the magistrate.

188. A politic rather than a moral honesty; a constrained, not a chosen justice: according to the proverb, "Patience per force, and thank you for nothing."

189. But of all injustice, that is the greatest that passes under the name of law. A cut-purse in Westminster Hall exceeds; for that advances injustice to oppression, where law is alleged for that which it should punish.

Of Jealousy.

190. The jealous are troublesome to others, but a torment to themselves.

191. Jealousy is a kind of civil war in the soul, where judgment and imagination are at perpetual jars.

192. This civil dissension in the mind, like that of the body politic, commits great disorders, and lays all waste.

193. Nothing stands safe in its way: nature, interest, religion, must yield to its fury.

194. It violates contracts, dissolves society, breaks wedlock, betrays friends and neighbors: nobody is good, and every one is either doing or designing them a mischief.

195. It has a venom that more or less rankles wherever it bites: and as it reports fancies for facts, so it disturbs its own house, as often as other folks.

196. Its rise is guilt or ill-nature; and by reflection it thinks its own faults to be other men's: as he that is overrun with the jaundice takes others to be yellow.

197. A jealous man only sees his own spectrum when he looks upon other men, and gives his character in theirs.

Of State

198. I love service, but not state; one is useful, the other superfluous.

199. The trouble of this, as well as charge, is real; but the advantage only imaginary.

200. Besides, it helps to set us up above ourselves, and augments our temptation to disorder.

201. The least thing out of joint, or omitted, makes us uneasy; and we are ready to think ourselves ill served about that which is of no real service at all; or so much better than other men, as we have the means of greater state.

202. But this is all for want of wisdom, which carries the truest and most forcible state along with it.

203. He that makes not himself cheap by indiscreet conversation, puts value enough upon himself everywhere.

204. The other is rather pageantry than state.

Of a Good Servant.

205. A true, and a good servant, are the same thing.

206. But no servant is true to his master that defrauds him.

207. Now there are many ways of defrauding a master, as, of time, care, pains, respect, and reputation, as well as money.

208. He that neglects his work robs his master, since he is fed and paid as if he did his best; and he that is not as diligent in the absence as in the presence of his master, cannot be a true servant.

209. Nor is he a true servant that buys dear to share in the profit with the seller.

210. Nor yet he that tells tales without-doors; or deals basely, in his

master's name, with other people; or connives at other's loiterings, wastings, or dishonorable reflections.

211. So that a true servant is diligent, secret, and respectful: more tender of his master's honor and interest, than of his own profit.

212. Such a servant deserves well; and, if modest under his merit, should liberally feel it at his master's hand.

Of an Immoderate Pursuit of the World.

213. It shows a depraved state of mind, to cark and care for that which one does not need.

214. Some are as eager to be rich, as ever they were to live: for superfluity, as for subsistence.

215. But that plenty should augment covetousness, is a perversion of providence; and yet the generality are the worse for their riches.

216. But it is strange, that old men

should excel; for generally money lies nearest them, that are nearest their graves; as if they would augment their love, in proportion to the little time they have left to enjoy it: and yet their pleasure is without enjoyment, since none enjoy what they do not use.

217. So that instead of learning to leave their great wealth easily, they hold it the faster, because they must leave it: so sordid is the temper of some men.

218. Where charity keeps pace with gain, industry is blessed: but to slave to get, and keep it sordidly, is a sin, against providence, a vice in government, and an injury to their neighbors.

219. Such as they, spend not one-fifth of their income; and, it may be, give not one-tenth of what they spend to the needy.

220. This is the worst sort of idolatry, because there can be no religion in it, nor ignorance pleaded in excuse of it; and that it wrongs other folks that ought to share therein.

Of the Interest of the Public in our Estates.

221. Hardly anything is given us for ourselves, but the public may claim a share with us. But of all we call ours, we are most accountable to God and the public, for our estates: in this we are but stewards; and to hoard up all to ourselves is great injustice, as well as ingratitude.

222. If all men were so far tenants to the public, that the superfluities of gain and expense were applied to the exigencies thereof, it would put an end to taxes, leave not a beggar, and make the greatest bank for national trade in Europe.

223. It is a judgment upon us, as

well as weakness, though we will not see it, to begin at the wrong end.

224. If the taxes we give are not to maintain pride, I am sure there would be less, if pride were made a tax to the government.

225. I confess I have wondered that so many lawful and useful things are excised by laws, and pride left to reign free over them and the public.

226. But, since people are more afraid of the laws of man than of God, because their punishment seems to be nearest, I know not how magistrates can be excused in their suffering such excess with impunity.

227. Our noble English patriarchs, as well as patriots, were so sensible of this evil, that they made several excellent laws, commonly called sumptuary, to forbid, at least limit, the pride of the people; and, because the execution of them would be our inter-

est and honor, their neglect must be our just reproach and loss.

228. It is but reasonable that the punishment of pride and excess should help to support the government; since it must otherwise inevitably be ruined by them.

229. But some say, "It ruins trade, and will make the poor burdensome to the public;" but if such trade, in consequence, ruins the kingdom, is it not time to ruin that trade? Is moderation no part of our duty, and is temperance an enemy to government?

230. He is a Judas, that will get money by anything.

231. To wink at a trade that effeminates the people, and invades the ancient discipline of the kingdom, is a crime capital, and to be severely punished, instead of being excused, by the magistrate.

232. Is there no better employment

for the poor than luxury? Miserable nation!

233. What did they before they fell into these forbidden methods? Is there not land enough in England to cultivate, and more and better manufactures to be made?

234. Have we no room for them in our plantations, about things that may augment trade, without luxury?

235. In short, let pride pay, and excess be well excised; and if that will not cure the people, it will help to keep the kingdom.

The Vain Man.

236. But a vain man is a nauseous creature: he is so full of himself, that he has no room for anything else, be it ever so good or deserving.

237. It is I, at every turn, that does this, or can do that. And as he abounds in his comparisons, so he is

sure to give himself the better of everybody else; according to the proverb, "All his geese are swans."

238. They are certainly to be pitied that can be so much mistaken at home.

239. And yet I have sometimes thought, that such people are, in a sort, happy, that nothing can put out of countenance with themselves, though they neither have nor merit that of others.

240. But, at the same time, one would wonder they should not feel the blows they give themselves, or get from others, for this intolerable and ridiculous temper; nor show any concern at that which makes others blush for, as well as at them; viz., their unreasonable assurance.

241. To be a man's own fool is bad enough; but the vain man is everybody's.

242. This silly disposition comes of a mixture of ignorance, confidence, and pride: and as there is more or less of the last, so it is more or less offensive, or entertaining.

243. And yet, perhaps, the worst part of this vanity is its unteachableness. Tell it anything, and it has known it long ago; and out-runs information and instruction, or else proudly puffs at it.

244. Whereas the greatest understandings doubt most, are readiest to learn, and least pleased with themselves; this, with nobody else.

245. For though they stand on higher ground, and so see farther than their neighbors, they are yet humbled by their prospect, since it shows them something so much higher, and above their reach.

246. And truly then it is that sense

shines with the greatest beauty, when it is set in humility.

247, An humble able man is a jewel worth a kingdom: it is often saved by him, as Solomon's poor wise man did the city.

248. May we have more of them, or less need of them.

The Conformist.

249. It is reasonable to concur where conscience does not forbid a compliance; for conformity is at least a civil virtue.

250. But we should only press it in necessaries; the rest may prove a snare or temptation to break society.

251. But, above all, it is a weakness in religion and government, where it is carried to things of an indifferent nature; since, besides that it makes way for scruples, liberty is always the price of it.

252. Such conformists have little to

boast of, and therefore the less reason to reproach others that have more latitude.

253. And yet the latitudinarian that I love, is one that is only so in charity; for the freedom I recommend is no scepticism in judgment, and much less so in practice.

The Obligations of Great Men to Almighty God.

254. It seems but reasonable that those whom God has distinguished from others by his goodness, should distinguish themselves to him by their gratitude.

255. For though he has made of one blood all nations, he has not ranged or dignified them upon the level, but in a sort of subordination and dependency.

256. If we look upwards, we find it in the heavens, where the planets have

their several degrees of glory; and so the other stars, of magnitude and lustre.

257. If we look upon the earth, we see it among the trees of the wood, from the cedar to the bramble; among the fishes, from the leviathan to the sprat; in the air, among the birds, from the eagle to the sparrow; among the beasts, from the lion to the cat; and among mankind, from the king to the scavenger.

258. Our great men, doubtless, were designed, by the wise framer of the world, for our religious, moral, and politic planets; for lights and directions to the lower ranks of the numerous company of their own kind, both in precepts and examples; and they are well paid for their pains too, who have the honor and service of their fellow-creatures, and the marrow and fat of the earth for their share.

259. But is it not a most unaccountable folly, that men should be proud of the providences that should humble them; or think the better of themselves, instead of him that raised them so much above the level; or of being so in their lives, in return of his extraordinary favors?

260. But it is but too near a kin to us, to think no farther than ourselves, either in the acquisition, or use, of our wealth and greatness: when, alas! they are the preferments of heaven, to try our wisdom, bounty and gratitude.

261. It is a dangerous perversion of the end of providence, to consume the time, power, and wealth, he has given us above other men, to gratify our sordid passions, instead of playing the good stewards, to the honor of our great benefactor, and the good of our fellow-creatures.

262. But it is an injustice too; since those higher ranks of men are but the trustees of heaven, for the benefit of lesser mortals: who, as minors, are entitled to all their care and provision.

263. For though God has dignified some men above their brethren, it never was to serve their pleasures; but that they might take pleasure to serve the public.

264. For this cause, doubtless, it was that they were raised above necessity, or any trouble to live, that they might have more time and ability to care for others: and it is certain, where that use is not made of the bounties of providence, they are embezzled and wasted.

265. It has often struck me with a serious reflection, when I have observed the great inequality of the world; that one man should have

such numbers of his fellow-creatures to wait upon him, who have souls to be saved as well as he; and this not for business, but state. Certainly a poor employment of his money, and a worse of their time.

266. But that any one man should make work for so many, or rather keep them from work to make up a train, has a levity or luxury in it very reprovable, both in religion and government.

267. But even in allowable services, it has an humbling consideration, and what should raise the thankfulness of the great men to him who that so much bettered their circumstances; and moderate the use of their dominion over those of their own kind.

268. When the poor Indians hear us call any of our family by the name of servants, they cry out, "What! call

brethren servants! we call our dogs servants, but never men." The moral certainly can do us no harm, but may instruct us to abate our height, and narrow our state and attendance.

269. And what has been said of their excess may, in some measure, be applied to other branches of luxury, that set ill examples to the lesser world, and rob the needy of their pensions.

270. God Almighty touch the hearts of our grandees with a sense of his distinguished goodness, and the true end of it; that they may better distinguish themselves in their conduct, to the glory of him that has thus liberally preferred them, and to the benefit of their fellow-creatures!

Of Refining upon other Men's Actions or Interests.

271. This seems to be the master-

piece of our politicians; but nobody shoots more at random than those refiners.

272. A perfect lottery, and mere hazard! since the true spring of the actions of men is as invisible as their hearts; and so are their thoughts too, of their several interests.

273. He that judges of other men by himself does not always hit the mark; because all men have not the same capacity, nor passions in interest.

274. If an able man refines upon the proceedings of an ordinary capacity, according to his own, he must ever miss it: but much more the ordinary man, when he shall pretend to speculate the motives to the able man's actions: for the able man deceives himself by making the other wiser than he is in the reason of his conduct; and the ordinary man makes

himself so, in presuming to judge of the reasons of the abler man's actions.

275. It is, in short, a wood, a maze; and of nothing are we more uncertain, nor in anything do we oftener befool ourselves.

276. The mischiefs are many that follow this humor, and dangerous; for men misguide themselves, act upon false measures, and meet frequently with mischievous disappointments.

277. It excludes all confidence in commerce; allows of no such thing as a principle in practice; supposes every man to act upon other reasons than what appear; and that there is no such thing as uprightness or sincerity among mankind: a trick, instead of truth.

278. It neither allows nature, nor religion, but some worldly turn or ad-

vantage, to be the true, the hidden motive of all men.

279. It is hard to express its uncharitableness, as well as uncertainty; and has more of vanity than benefit in it.

280. This foolish quality gives a large field; but let what I have said, serve for this time.

Of Charity.

281. Charity has various senses, but is excellent in all of them.

282. It imports, first, the commiseration of the poor and unhappy of mankind, and extends an helping-hand to mend their condition.

283. They that feel nothing of this are, at best, not above half of kin to human race; since they must have no bowels, which make such an essential part of us.

284. A man! and yet not have the

feeling of the wants or needs of his own flesh and blood; a monster rather! and may he never be suffered to propagate such an unnatural stock in the world!

285. Such an uncharitableness spoils the best gains; and two to one but it entails a curse upon the possessors.

286. Nor can we expect to be heard of God in our prayers, that turn the deaf ear to the petitions of the distressed amongst our fellow-creatures.

287. God sends the poor to try us; as well as he tries them by being such: and he that refuses them a little, out of the great deal that God has given him, lays up poverty in store for his own posterity.

288. I will not say these works are meritorious, but I dare say they are acceptable, and go not without their reward; though to humble us in our

fulness, and liberality too, we only give what is given us to give, as well as to use: for if we ourselves are not our own, less is that so which God has entrusted us with.

289. Next, charity makes the best construction of things and persons; and is so far from being an evil spy, a back-biter, or a detractor, that it excuses weakness, extenuates miscarriages, makes the best of everything, forgives everybody, serves all and hopes to the end.

290. It moderates extremes, is always for expedients, labors to accommodate differences, and had rather suffer than revenge: and is so far from exacting the utmost farthing, that it had rather lose, than seek its own violently.

291. As it acts freely, so zealously too; but it is always to do good, for it hurts nobody.

292. An universal remedy against discord, and an holy cement for mankind.

293. And lastly, it is love to God and the brethren, which raises the soul above all worldly considerations; and as it gives a taste of heaven upon earth, so it is heaven, in the fulness of it, to the truly charitable here.

294. This is the noblest sense charity has: after which all should press, as that "more excellent way."

295. Nay, most excellent: for as faith, hope, and charity, were the more excellent way that the great apostle discovered to the Christians; (too apt to stick in outward gifts and church performances) so, of that better way, he preferred charity as the best part, because it would outlast the rest and abide forever.

296. Wherefore a man can never be a true and good Christian without

charity, even in the lowest sense of it; and yet he may have that part thereof, and still be none of the apostle's true Christian: since he tells us, "That though we should give all our goods to the poor, and want charity (in her other and higher senses) it would profit us nothing."

297. Nay, "Though we had all tongues, all knowledge, and even gifts of prophecy, and were preachers to others, aye, and had zeal enough to give our bodies to be burned; yet if we wanted charity, it would not avail us for salvation."

298. It seems it was his (and indeed ought to be our) "Unum necessarium," or the "One thing needful;" which our Saviour attributed to Mary, in preference to her sister Martha, that seems not to have wanted the lesser parts of charity.

299. Would to God this divine virtue were more implanted and diffused among mankind, the pretenders to Christianity especially: and we should certainly mind piety more than controversy; and exercise love and compassion, instead of censuring and persecuting one another, in any manner whatsoever.

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